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EDGAR YOUNG MULLINS

FOUNDERS' DAY ADDRESS

BY HAROLD W. TRIBBLE

It is a good custom that the Southern Baptist Theological Seminary has of celebrating Founders' Day each year on or near the birthday of James P. Boyce, the first president, who along with John A. Broadus, the second president, gave birth to the school. It is also a worthy elaboration of that custom to include Manley and Williams, the other members of the original faculty, and subsequent presidents and professors, in the roster of those whose service has hallowed the ministry of the mother seminary among Southern Baptists. Thus it is fitting and wise that we devote our attention today to the life and work of Edgar Young Mullins, the fourth president.

It shall be my purpose to speak to the students who are present today, rather than to the faculty, trustees, or visitors who may have known Dr. Mullins. Hence my remarks will be simple and direct, pitched on the assumption that you know very little of the man whose life I am appraising. Unless you have read Mrs. Mullins' charming biography of her husband, you will need a simple introduction to his life.

Edgar Young Mullins was born in Franklin County, Mississippi, January 5, 1860. His father was a Baptist minister, school teacher and farmer, preaching the Gospel in Mississippi and Texas for fifty-seven years. His father's father was also a preacher and a farmer. His maternal grandfather and great-grandfather and his paternal great-grandfather

were members of the Mississippi State Legislature. Hence there flowed in his veins the blood of pioneer statesmen, educators, ministers and farmers—a rich endowment with which to begin a life of distinguished service. There were eleven children in the family, three sons and eight daughters. When Edgar was nine years old the family moved to Texas, settling in Corsicana, where the preacher-father was instrumental in establishing the First Baptist Church. During his school years at home Edgar worked at odd jobs, making profitable use of his spare time. For some time he was employed in a print shop, and later he learned telegraphy, becoming a proficient and speedy operator. He took his college course at Texas A. and M. College, worked a while in Galveston as telegraph operator, and then decided to study law. It was while he was in Dallas studying law that he was converted in a meeting held by Major W. E. Penn. The conversion experience quickly issued in a deeper sense of his relation to God that led him to dedicate his life to the ministry. This called for special training and so in September, 1881, he entered the Southern Baptist Theological Seminary. Let me pause to call attention to the apparent educational affinity between legal and theological training. Some of the greatest theologians in Christian history, from Tertullian to Mullins, started their training with the practice of law as their goal, only to change to the ministry and the study and interpretation of Christian theology. The year that Edgar Mullins devoted to the study of law disciplined him in analytical thinking and moral discernment, and so it was time well invested.

He entered the Seminary intending to take a short course, but soon found that he could not be content with less than the best that the school had to offer; hence he made his plans to work for full graduation. In those days a student was chosen to manage the dining hall, and he was elected to fill this important position at the conclusion of his first year. With the necessity of earning money to pay his expenses and with his desire to make full use of his opportunities he decided to stretch the three-year course into four

years. This brought him to graduation in the class of 1885 that became famous for the number of its members who achieved distinction as preachers, missionaries, scholars, and denominational leaders.

Upon graduation Mullins accepted a call to be pastor of the Baptist Church in Harrodsburg. He had met and courted Isla May Hawley during his seminary days, and they were married in June, 1886. His preaching and pastoral ministry was of such caliber as to attract the attention of stronger churches, and so it was not surprising that in 1888 he was called to the First Baptist Church of San Antonio, Texas, and the Lee Street Church in Baltimore. He accepted the Baltimore call and enjoyed there a challenging and successful pastorate until 1895, when he accepted a position with the Foreign Mission Board and moved to Richmond. During his seminary days he cherished the dream of going to Brazil as a missionary, but that seemed not to be in the divine plan for his life. The work that now opened up for him with the Foreign Mission Board suggested that he might in this way realize the earlier dream of mission service, but again it was not to be. A call to the First Baptist Church in Newton Centre, Massachusetts, in 1896 seemed clearly to be the next stage in the divine plan for his life. It was destined to be his last pastorate and of short duration, for in 1899 he was called to the presidency of the Southern Baptist Theological Seminary.

This is a good place to call attention to some evidences of special providential guidance in preparing him for and bringing him to his greatest service. Dr. Broadus, the second president of the Seminary died in 1896 and was succeeded by Dr. Whitsitt. Then followed a period of sharp controversy and bitter dissension. Dr. Whitsitt was a true scholar, a cultured gentleman, a naive administrator, and a very poor denominational politician, or, perhaps I should say, tactician. Some statements that he made concerning Baptist history and practice were quoted, misconstrued, and used against him and the Seminary in a doctrinal battle that touched every area of the Southern Convention. Then he

resigned and the trustees were confronted with the task of finding a president who could weld the opposing forces into united support. As there was no one of proven leadership within the convention who was not identified with one side or the other, it soon became obvious that a man would have to be found outside the convention. And it was unthinkable that a genuine Yankee—a man who was born and trained in the North—should be chosen for this most responsible position of leadership. Hence a Southerner who was not in the South at the time had to be found. Edgar Young Mullins was the man. Born in Mississippi, reared in Texas, trained at the Seminary in Kentucky, having held pastorates in Kentucky and Maryland, and having served the Foreign Mission Board in Richmond, he was now in New England at the peak of his preparation for the great work of his life, being just under forty.

But how close he came to being in Texas at this time! And what a tragedy that would have been, for he almost certainly would not have been elected by the trustees if he had been in Texas during the Whitsitt controversy. Mrs. Mullins tells the story about that call to San Antonio from Harrodsburg. They prayed over the matter, felt led to accept, and wrote a letter indicating his acceptance of the call. Then Mrs. Mullins became ill, and the physician diagnosed her trouble as one of the most common experiences that befall ministers' wives: she was going to have a baby. Because of her frailty the doctor said she must not think of moving any time soon. After much distress over what they should do, it was decided that the acceptance of the call should be rescinded and they should plan to remain in Harrodsburg. It was some time later that the call to Baltimore came, and then Mrs. Mullins was strong enough to move. Thus they were led away from the South and the Southwest to the East and North, so that they might be ready to return to the South when the hour of destiny struck.

And Edgar Young Mullins was ready. In the fourteen years since his graduation from the Seminary he had disciplined himself to a rigid schedule of study while carrying

the burden of an exacting preaching and pastoral ministry. In Baltimore he took advantage of the opportunity to study at Johns Hopkins University. In the cultural atmosphere of Boston during his Newton Centre pastorate he had continued his private studies to keep pace with the leaders of the community. Twice he had taken trips to Europe to broaden the range of his knowledge. This habit he continued after assuming the arduous duties of the presidency of the Seminary, going to the University of Berlin for a course of study in 1905.

Yes, Mullins was ready. The next twenty-nine years were to make many and great demands upon him, but they were also to give him the opportunity to save a great institution from disintegration and thereby insure the growth in strength and character of the Southern Baptist Convention. The extent and importance of that service may be indicated now by a simple analysis and appraisal of his work as administrator, theologian, preacher, and denominational leader.

Administrator

The task that confronted him when he moved to Louisville in the summer of 1899 was as difficult as it was complex. The constituency was divided into reactionary and progressive camps, with enough personal animosity and frustrated ambition scattered here and there to defeat anything less than Herculean effort and patient diplomacy. United support must be achieved, yet not at the cost of compromise of cherished principles. The Seminary has always been badgered by self-propelling dogmatists who travel under the Baptist banner without a speaking acquaintance with the genius of Baptist polity. As a rule these vociferous egotists are lacking in culture and education, with just enough veneer of learning of a certain type to enable them to pronounce threadbare shibboleths in the heat of debate. Most distressing is the fact that often they are devoid of fundamental integrity of character, drawing from their self-awarded banner of orthodoxy a strange license to deal fast and loose with truth, honor and morality. The best that

can be said for such trouble makers is that they serve a certain disciplinary purpose in keeping the ministers of righteousness humble. Satan succeeded in challenging Job to be a better man, though that was far from his intention. Yet there are from time to time a few leaders in the reactionary camp who are intelligent and who have been exposed to the advantages of Christian culture and education, and have benefited in some measure by such exposure. Among the trouble makers for the Seminary at the turn of the century were enough of all types and Mullins had his hands full in meeting them, foiling their attacks, and building a strong, positive and progressive support to defeat them.

His success may be attributed to several factors. He had a clear, analytical mind that enabled him to penetrate to the originating design and motive back of a proposal, no matter how thick the coating of professed piety or how orthodox the terminology might be. And he always insisted on frankness and forthrightness. He had nothing to do with intrigue, or with schemes hatched in dark corners. This quality of honesty that was inherent in his nature always gave him the advantage in encounter, as light has power over darkness. He also had the virtue of patience, even in formulating judgment. Frequently he would defer decision until he could have time to sleep over the problem. But once his decisions were made they were clean and he stayed with them.

Another important factor in his success in welding the divided Seminary forces into united support was his positive program for strengthening the financial structure of the school. In 1903 he made his first major appeal for funds with a good measure of success. Then in celebration of the fiftieth anniversary of the founding of the Seminary a Jubilee Campaign was promoted that added $600,000 to the endowment. Between campaigns he was constantly at work soliciting gifts for the school and steadily his efforts met with a good measure of success.

Then came the 75 Million Campaign and a major disappointment. Although the Seminary needed to build a new

campus in the edge of the city and move from its outgrown quarters in downtown Louisville, and although there was an agreement that it should be included in the expansion program to be financed out of the 75 million dollars to be raised over a period of five years, somehow it was left out of that program. This was indeed a great disappointment, but Dr. Mullins was not the kind to allow disappointments to defeat him. Almost single-handed he went to work to rectify that mistake. The Southern Baptist Convention honored him and loved him for his gracious spirit of cooperation and patient persistence, and supported him when he made his plea for a special campaign to raise funds for a new and adequate campus. Those were trying days and the burden upon him was heavy. He had to raise money in large amounts. He had to purchase and landscape a new campus —actually two sites were selected, the present one being the second. He had to launch the construction program and carry it to completion, while he disposed of the downtown property and moved the school. Many phases of his administrative leadership revealed unusual ability, even genius. One of the wisest decisions he made was to sell part of the downtown property and retain part for income-bearing purposes. It would have been equally unwise to sell it all or keep it all. And subsequent experience proved his wisdom in the selection of the part to keep. It constitutes a solid financial support in these days of inflation.

A summary statement of the progress made by the Seminary under his leadership will accentuate his skill as administrator. When he came to the presidency the endowment of the school was approximately $471,000. At his death it was $1,814,000. The total assets increased from $796,000 to $4,622,000. Or, to put it differently, from 1899 to 1928 the endowment of the Seminary increased about 300 per cent, while from 1929 to 1951 it increased 22 per cent. From 1899 to 1928 the total assets increased about 500 per cent, while from 1929 to 1951 they increased about 50 per cent.

I think a good insight into the administrative ability of

a school president may be found also in the ability and productivity of the faculty that he maintains. I shall give only one set of figures on this score. From 1859 to 1898 the faculty of the Seminary wrote 22 books; from 1899 to 1928 they wrote 89 books; from 1929 to 1951 they produced 57 books. If there were time I would be glad to speak at length now concerning the eminent faculty under whom I studied here. Mullins was a giant, and he was surrounded by a faculty of intellectual and spiritual giants.

Theologian

Dr. Mullins also achieved distinction in his chosen field of teaching. When he came to the Seminary he expected to teach Church History, but before the beginning of his first school term circumstances indicated that he should change to theology. That proved to be a wise decision. He could have developed into a good teacher of history, but his mind was set in the mold of theological discipline. From the first class period until he closed his last book he loved every phase of theology. Great concepts inspired and challenged him. Research in source material thrilled him. The analysis and synthesis of the great doctrines elated him. It was not long before his mastery of the field was recognized. In the end many said he was the greatest thinker produced by Southern Baptists up to his time.

And his distinction was primarily as a thinker rather than as a scholar. A careful examination of his books will vindicate this distinction. For example, there is very little documentation in his books. This was due to the fact that he had to do his work in a crowded schedule. He had time to read great books and master them, and he had time to do his own thinking, but he had neither the time nor the inclination to consult and quote all the available books when he prepared a lecture or wrote a book. Yet his lectures and books were comprehensive in treatment and incisive in interpretation. He had the happy faculty of being able to state profound truths in simple and convincing language.

His approach to a theological problem was usually

apologetic rather than systematic. And his statement of a doctrine was convincing more because of the form in which he stated and illustrated it than because of the arrangement of reasons and evidences in support of it. He was thorough and serious in performing every speaking or writing task that he accepted.

Examples of this trait of character may be cited in the first two books that he wrote. In 1904 he was asked to write a study course book for the Baptist young people of America. He agreed to do so and the result was "Why Is Christianity True?", which proved to be one of the most popular text-books in Christian Apologetics, being used for a generation by several denominations in colleges and seminaries.

In 1905 he was asked to deliver an address before the American Baptist Publication Society. So fresh and impelling was his message, so simple was his outline, and so irrefutable was his argument, that one enthusiastic listener asked for the privilege of using his material in a book that he proposed to write. Dr. Mullins replied that he preferred to write his own books. When that message finally appeared in book form in 1908 it bore the title "Axioms of Religion." It was immediately popular in this country and in England, and its popularity was sustained for a full quarter of a century. Many know it now in an abbreviated form under the title "The Baptist Faith."

Let me remind you that Mullins wrote these books while he was healing the wounds of the greatest controversy the Seminary has ever experienced and raising money for the endowment of the school. In subsequent years he wrote other books that added to his distinction as a thinker and author. A list of them must suffice for the present: *Baptist Beliefs,* 1912; *Freedom and Authority in Religion,* 1913; *Studies in Ephesians and Colossians,* 1913; *The Life in Christ,* 1917;*The Christian Religion in its Doctrinal Expression,* 1917; *Spiritualism A Delusion,* 1920; *Talks on Soul-Winning,* 1920; *and Christianity at the Cross Roads,* 1924. The last volume was immediately popular and had wide in-

fluence in helping seeking minds to find their way through the contemporary confusion. It added considerably to Dr. Mullins' prestige as a trustworthy guide and interpreter of the Christian faith.

But the book that most indelibly impressed his pattern of mind upon the students here and at many other seminaries and colleges was *The Christian Religion in its Doctrinal Expression.* Its central thesis is that the meaning and power of the Christian faith can and should be demonstrated in Christian experience. Its philosophical frame is his own blend of empiricism. The flavor of William James is strong, not only in philosophy but also in psychology. Yet it is his own interpretation and adaptation of James. The flavor of Schleiermacher is also strong, but it is the older Schleiermacher whose influence may be seen, while it is the younger author of *die Reden* that Mullins refutes. And of course there is a strong flavor of Calvin and Augustine in the basic theological treatment. It is profound in concept, comprehensive in treatment, and stimulating in interpretation. My only regret about that book is that he wrote it under the pressure of a very exacting schedule. It would have been a monumental contribution to Christian theology if he could have devoted a full year to its preparation. Undoubtedly the treatment and organization would have been clarified and simplified. However, it remains the most stimulating text book in Systematic Theology written by an American Baptist.

While his work as a theologian was primarily in the field of Apologetics and Systematic Theology, he also gave considerable attention to Historical Theology. One of the most popular seminars that he offered was a study in the historical development of the chief types of theology. Here again it was his clear analysis that formed his greatest contribution. While he never published a book in this field, he did prepare a mimeographed syllabus for his students that was as helpful as several standard volumes.

Preacher

So great was Mullins' distinction as an administrator and theologian that we might fail to appreciate the eminence that he achieved as a preacher. His call to the ministry was primarily to be a preacher. He never lost that sense of mission. In his pastorates in Harrodsburg, Baltimore, and Newton Centre he paid the price of disciplined study and thorough preparation that his sermons might meet the needs of all classes. When he left the pastorate for the Seminary presidency, it was with the conviction that his preaching ministry might thus be extended and multiplied through a host of students.

His sermons were marked by simplicity of outline and language, clarity and cogency of thought, and apt and effective illustrations. While he was richly endowed with native ability, the excellence of his preaching was the result of the determination to master the techniques of preaching. In this, as in many other important phases of his work, Mrs. Mullins was his great helper. A brilliant woman, a charming hostess and conversationalist, a successful author of many books, she was capable of providing the kind of constructive criticism and encouragement that he needed. The world recognized him as a master of the art of illustration in preaching, but what the world did not know was that early in his ministry he felt that this was one of his weaknesses and determined to conquer it. Frequently he and Mrs. Mullins would analyze and criticize his sermons and addresses, especially with reference to his use of illustrations. Two artistic souls shared in the labor of mind and spirit that produced the sermons that many called master-pieces in homiletical art. Always recognized and loved by his own Baptist people, he was also held in affectionate esteem by a host of friends in other denominations. In Louisville he was in great demand for special services in churches of various denominations.

Denominational Leader

It was as a leader among the churches and conventions of his own denomination that his varied talents for con-

structive leadership were best demonstrated. Attention has already been called to the fact that he faced a divided constituency when he came to the presidency of the Seminary. Soon both sides recognized his transparent integrity, his insistence upon fair and frank dealing with all individuals and groups, and especially his determination to magnify the true mission of the Seminary. It was not long before the welding process was well under way, and each year that passed saw elements of strength added to the structure and character of the school.

But the Whitsitt controversy was not the only storm that tested his denominational leadership. Just after the first World War the debate over certain theories of evolution threatened to divide the Southern Convention. Many who understood very little about evolution joined vociferously in the argument, adding heat if no light. Some wanted to make every teacher in every Baptist school sign an anti-evolution pledge. When many lost their sense of intellectual equilibrium, and not a few displayed uncontrolled tempers, Dr. Mullins walked and talked among the Baptists of the South, with shoulders back and head erect, towering over the crowd, and what he said had a quieting and re-assuring effect on the people. As an honest thinker he knew that the basic idea of evolution could not be tossed aside by a convention debate. But he also knew that there was no real conflict between true science and true religion. His contention that the followers of Christ must pursue the truth fearlessly and patiently, and that opposing groups must deal sympathetically with each other, won the admiration and concurrence of a steadily increasing number, until finally the debate subsided and the threatened division dissolved.

At this time his leadership reached its peak. He was elected president of the Southern Baptist Convention in 1921, and re-elected in the two succeeding years. In 1923, while he was in his third term, he was elected president of the Baptist World Alliance, which position he held until 1928. Thus for one year he held concurrently three positions of the highest honor and greatest responsibility that his people

could confer upon one of their number. He was now a Christian leader of world-wide renown. But he had not entered suddenly into such leadership. He had made several trips to Europe, the first one being shortly after he graduated from the Seminary, and a very important one being a mission on which he was sent by the Southern Convention in 1920. He had been active in the affairs of the Baptist World Alliance since its birth in 1905, and had written in whole or in part every doctrinal statement published in the minutes of the Baptist World Alliance up to the time of his election to the presidency in 1923.

Thus when he died Edgar Young Mullins was at the pinnacle of leadership among the Baptists of the world. More than anyone else at the time he was their spokesman, their interpreter, their leader. How does one account for such greatness of character and service? Several answers may be given. Those who knew him best would point first to his uncompromising integrity. He put honesty and right behavior at the top of his list of virtues to be embraced in all areas of experience, and he adhered to them. This is the first essential of true greatness.

Next to that, one must list his submission to the will of God. At his birth his parents dedicated him to the ministry, but they did not tell him of their act until he was well established in the pastorate. He matched their prayer with his own response to God's call and dedicated his life without reservation. Although he was not able to go to the foreign mission field, he was throughout his ministry a missionary in the best sense.

The thoroughness with which he disciplined his mind was also a vital factor in his distinguished service. He trained himself to think clearly, analytically, and constructively. He learned to build on his conclusions, so that each period devoted to the solution of a problem prepared him for nobler and more exacting intellectual endeavors. And he trained himself to present profound truths in simple language. The man whose language is confusing is himself confused. When Mullins thought through an area of truth

until he grasped it, he was then able to state it and illustrate it in language that was crystal clear.

In closing I should like to tell again of an experience that I had with him one day on the golf course near this campus.[1] As we approached a "dog-leg" hole I asked him what he considered the secret of his success. He looked across the fairway, beyond the trees, and on to the distant horizon. For a few moments he appeared lost in meditation, into which the question had plunged him. Then he turned to the task immediately at hand, concentrated both his vision and his attention upon the ball, looked again to the direction flag and drew a line with his eye from it to the ball, and then executed a beautiful drive. The ball shot out in a straight line toward the direction flag and, as it came to a stop a good distance away, Doctor Mullins turned to answer the question. This is what he said: "If I have gained any success in my work it has been because of my determination to stand on the right side of every question regardless of the cost. And when I have asked God for something I have prayed that he would give it to me if it was right and withhold it from me if it was wrong. And do you know"—now a characteristic twinkle was in his eye—"God has always given me what I asked for, or he has given me something better."

There was a parable in what Doctor Mullins did before he undertook to answer the question. In playing golf he got his direction and then drove straight in the line. So in the game of life he asked God for direction and then did his best to stay in line with divine guidance.

1. Printed in the memorial pamphlet on Dr. Mullins written by the faculty shortly after his death.

THE REFORMATION THROUGH CATHOLIC EYES

BY WILLIAM A. MUELLER

It is quite understandable that Catholic writers have, on the whole, considerable difficulties in grasping the motives and dynamics of the Reformation movement. The history of non-Catholic historiography proves that even Protestants have encountered serious obstacles to a proper appraisal of either Luther or Calvin. Denifle, Grisar and Maritain—to mention only a few Catholic writers of repute—have attempted to interpret Martin Luther, but the result has been less than wholesome. But the work under review[1] is different in spirit, purpose and scope. Joseph Lortz, a German Catholic scholar, has produced a two-volume work on "The Reformation in Germany," which may justly be called an event in Catholic historiography. This notwithstanding the fact that Lortz's work bears the imprimatur of the Roman hierarchy and that he is a loyal priest and teacher of the Church which he so mercilessly takes to account.

Lortz has written with rare objectivity and a real capacity for *Einfühlung* into the complex phenomena of Reformation history. His grasp of Luther's agitated life and thought is astounding. Nor is it, as a whole, unsympathetic. Moreover, the literary form is clear and lucid, often rising to remarkable heights of beauty and power.

Lortz begins his study of Luther's Reformation with an analysis of its causes. He recognizes an *inner,* though not an *absolute,* necessity in historical development. To explain the coming of an historical event does not *ipso facto* imply its justification. Lortz tries to guard against a materialistic and fatalistic interpretation of history; that is, he rejects the assumption that great events of human history carry within themselves their absolute, metaphysical validity. This said, we ask: How does Lortz disentangle the kaleidoscopic skein of events that led to the reformatory revolution? Was it a sudden eruption primarily due to the explosive

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1. Joseph Lortz, *Die Reformation in Deutschland,* 2 volumes, Third Edition. Freiburg: Verlag Herder, 1948.

elan of one person, even Martin Luther? Was it no more than the wilful and unholy expression of an excessive subjectivism on the part of the Reformer? Was Luther ultimately motivated by impure motives as many Catholic writers have claimed? Or must a long chain of causative factors and movements, operative years before the outbreak of Luther's revolt, be taken into account in order to explain what happened in the fatal years between 1517 and 1521?

Professor Lortz, while taking due cognizance of reformatory religion as being preeminently a religion rooted in a sensitized conscience and a personal and dynamic experience of faith in Jesus Christ, yet probes into a large number of factors that more or less predetermined the course that Luther was to take. Our author draws on a large historical background in order to explain the Reformation in its casual antecedents. For the sake of clarity we list the main causes as Lortz has outlined them. They are:

1. The disruption of the unity of Western Christendom, long before Luther's appearance, by a number of internal and external forces, in many of which the Roman Catholic Church became deeply involved. The Church, either through failures of policy or serious gaps in faith and practice, contributed its tragic share towards the disruptive movements that threatened her very existence. The Reformation, therefore, is best understood as "the revolutionary completion of the disruption of the Church's unity" (I:7).

2. The increasing clericalization of the Catholic Church since the days of Gregory VII (1073-85) brought about the exclusion of the laity from active participation in church government. The bitter and long contest between Pope and Emperor from Hildebrand to Boniface VIII involved the shepherds of Christendom in the highly dangerous and volatile arena of power politics. This inevitably led to a process of secularization in both realms, the spiritual and the secular. The successors of Gregory VII, devoid of his moral strength, allowed egoism, weakness, expediency, and avarice to blind their eyes in the pursuit of papal aims.

"With every victorious step into the sphere of politics the Pope became more and more *one* ruler among the many other rulers" (I:17). Thus the religio-mystical aura surrounding the papacy as the wholly *other* power was violated, which fact naturally encouraged open criticism and eventual rebellion to spread in ever-widening circles.

3. The rise of strong Catholic nationalistic monarchies more than 200 years prior to the Reformation, Lortz contends, grievously particularized the individual and integral elements of the Occident and the Catholic Church. This development was abetted by the policies of the Curia when Rome was at the very zenith of its power. The destruction of the Hohenstaufen dynasty was anything but a victory for the papacy. For the latter won this victory with the help of France, "a modern nationalistic, political-particularistic power, which soon quite logically aimed at bringing the Church under its control" (I:21). The conflict between Philip IV of France and Pope Boniface VIII "whose grandiosely exaggerated claims" Lortz finds reason to castigate, was no mere episode, but had world-historic significance. After this duel the specifically medieval papacy had ceased to exist.

4. The Babylonian Captivity of the papacy in Avignon (1309-1377) and the subsequent Schism (1378-1415), during which period the Pope, supposedly a universal spiritual sovereign, became practically a French Court Bishop and rival popes anathematized one another, not only encouraged what Lortz calls ecclesiastical nationalism, but lowered the prestige of the Roman pontiff to an alarming degree. Later the Renaissance popes, being more Italian princes than bishops, were more zealous in furthering their nepotistic interests than the world-wide concerns of the Church. All this of necessity led to the clamour for a universal council to set the Church's house in order. But while the Popes and bishops promised reforms, nothing happened. "The Reformation," Lortz concludes, turned out to be "a revolutionary uprising against the papal Church through a theological lay movement. Everything that prepared the hostility of the

laity against the papacy and the Church, belongs to the causes of the Reformation" (I:10).

5. In spite of innumerable achievements on the part of individual popes, bishops, or of the regular clergy and monastics, the much desired reform that had been imperative for 300 years did not happen. Instead decadence on every hand! Lortz speaks of *"konsequente Dekadenz"* and rightly so. He writes:

> However highly one might accentuate the value of mysticism in the 14th century and whatever of late has been said favorably with respect to Christian elements in the Renaissance, the sequence Avingnon-Schism-Renaissance, considered as a whole, is a development of religious weakening, a dangerous disintegration of that which is genuinely Christian and priestly, a dangerous darkening of the Catholic idea (I:11).

The question with which the Reformers grappled in a life-and-death struggle was whether or not the papal Church, hitherto believed to be absolute in her spiritual authority, really represented genuine Christianity (I:13).

6. According to Lortz one of the chief reasons which facilitated the eruption of the reformatory movement was a disastrous theological confusion within Catholic ranks prior to Luther's advent. Late medieval scholasticism with its weird distinctions, its excessive sophistication and its rational acrobatics aroused the wit and ire of humanists and Reformers. Okham's system of theology, with its undisciplined overemphasis upon the will and on the concept of God as the "Wholly Other," Lortz labels as basically un-Catholic. Luther, we are told, influenced by Ockham's theology, needlessly tortured his soul in search for a gracious God. (Cf. I:137ff).

7. The relativism of humanists like Erasmus was another factor in the situation that prepared a fruitful soil for Luther's attack on the Church. That Erasmus could find favor in the eyes of prominent theologians and Church prelates, Lortz insists, is indicative of the basic error concerning the Church's dogma (*dogmatische Grundverirrung*) which the guardians of the Church's doctrine shared with relativist

humanists (I:125-35). "Alas, the Church remained silent over against this immense threat to her very life. Yea, in her own midst the destroyer of her dogma received laudatory acclaim!" (I:135). Pope Leo X gratefully accepted the dedication of Erasmus' New Testament. Johannes Eck, the doughty foe of Luther, as late as 1528 declared the suave Erasmus to be a good Catholic. Lortz, too, expresses astonishment over the fact that Thomas More, another famous humanist, was canonized by the Church, although in his *Utopia* he had commended suicide for incurably sick folk and also had praised the absolute equality of all religions as a means to religious peace (Cf. I:207).

Against this background of more than 400 years of Catholic history Lortz assesses the more *immediate* causes of Luther's break with Rome. Pained though he is, Lortz courageously and honestly faces up to the endless betrayals, the sordidness in conduct, the worldliness and avarice of the papal Court and all its attendant evils. We hear of "simonistic racketeering," the utter caprice and arbitrariness of the Curia, its insatiable, ruthless mercenary spirit and the "creeping disintegration" that poisoned the life of the Church on the eve of the Reformation. Lordly bishops, recruited mostly from the nobility, were as unscrupulous as many of the worldly princes, Catholic and Protestant. Everything and everybody was to be had for a price (I:78).

Concubinage of priests was the order of the day. The structural foundations of monasticism were giving way in many parts of Germany. That there were also many pious bishops and priests is undoubtedly true. But the root evil lay in the irresponsible and ruinous financial policies of the Roman Court. Writes Lortz:

> The Curia of the Renaissance represents, to a large extent, an acute secularization which Apostolic and Early Christianity would most certainly have declared to be anti-Christian (I:75). The immorality at the Roman Court and elsewhere in the clergy which, it must be acknowledged, took on such large proportions, was but a consequence of a totally false attitude towards worldly things, law, politics and wanton pleasure (I:80).

Sub-Christian behaviour, alas, was in too many cases considered to be normal. This, Lortz rightly points out, was even more dangerous than the vice-ridden lives of many bishops, priests and monks. He cites honest Pope Adrian VI, who in his first address to the Consistory of Cardinals indicted them with a word of St. Bernhard: "Vice has become such a matter of course that those who have been befouled by it no longer notice the smell of sin." To Lortz the strongest proof of the terrible depth of disintegration in the life of the Church lies in the fact that the spirit of mammonism, despite Luther's challenge and threat, continued for decades after the Reformer had first entered the conflict. Writes Lortz:

> The immorality and religious weakness of the clergy of all grades had not decreased. The Cathedral canons apparently were unaware that the Church was in jeopardy of its life. The reform decrees of 1535, 1536, 1537 laid bare the whole and well known pre-reformatory den of iniquity (*Sundenpfuhl*), the most varying divisive factors, the far spread religious, theological, pastoral, human failure, the desperate theological and moral perversion of Christian and priestly qualities in the lower and higher clergy. The manifesto of the reform Cardinals of 1537 confronts a wavering Church and the punishment of God. It quite openly names as the chief cause of all churchly abuses the reckless exaggeration of papal power to the point of open arbitrariness and the simonistic sale of spiritual benefits for money . . . One realizes not only one's guilt, but it is confessed: Rome is living in sin and causes the strangers to stumble; rightly they are offended by the neglect of public worship, even in St. Peter's or by the superficial, hurried reading of masses by ignorant priests and by public immorality (II:111).

That the piety of the common people suffered tragically Lortz also freely admits. Credulity, superstition, the worship of faked relics, and a massive belief in witchcraft and the devil abounded on every hand. The materialization of the cult went on at a fearful pace. Pilgrimages became often epidemic. Unlettered and vagabond priests encouraged

the craving for the miraculous. In certain shrines the veneration of Mary took on dangerous forms. All these tendencies threatened to undermine the very substance of true religion and the redemptive character of the Christian faith (Cf. I:123-126).

Having briefly pointed up the gross abuses prevailing in the Church of Germany on the eve of the Reformation, it remains to indicate how Professor Lortz appraises Martin Luther himself.

Unlike some Catholic interpreters, Dr. Lortz does not question Luther's basic motives in launching his reformatory work. On the contrary, Luther's revolt was, first of all, religious in intention (I:251). The monk of Wittenberg—so Lortz suggests in a comment on Luther's Rome journey in 1510/11—"developed towards the reformatory-heretical position without an unworthy or ulterior purpose" *"dass er ohne unedle Nebenansicht der reformatorisch-häretischen Position zuwuchs,"* I:169). Nor are those right who hold that Luther was more a national or political rather than a religious leader. That thesis is to Lortz a grave misunderstanding of the matter (I:239). While Luther loved his Germans and makes all Germans, friend and foe, speak his language through his masterful Bible translation, he is and remains a herald of the Word "that transcends everything human including national concerns. His national consciousness is negatively orientated, that is, it is anti-Romanist. But he is 'Evangelist' and Prophet" (I:240).

Lortz credits Luther with considerable learning in both philosophy and theology. He possessed considerable ability in formal-scholastic thinking and disputation. His exegesis of Augustin of 1509 reveals an unusual, architectonic conceptualized type of thinking. To the end of his life Luther knew pages upon pages of the school authors by heart (Cf. I:387).

Was Luther a theologian? Lortz doubts it, because of the sharp inner contradictions in Luther's basic theories. Not that these contradictions made no sense or were insincere. The Reformer of Wittenberg had such tremendous

spiritual power over the hearts of men because he experienced faith not theologically but religious-prophetically (I:151). This gave him the advantage over his enemies whose ponderous scholastic verbiage never struck fire.

Lortz finds it difficult to do justice to the vitality, the titanic self-consciousness, and the prophetic genius of Luther.

> Luther is an ocean of forces, drives, insights and experiences. The pictorial power and imagery of his language, the power of his pathos are incomparable (I:149).

One must marvel about the remarkable, untamed sense of independence even of the young Reformer! Quite early Luther evinces "an immense self-reliance" (I:172), and "an enormous boldness of tone" towards papal decrees (I:218). He possesses an "enchanting power of the word" (I:13) and a "tremendous power of concentration" (I:150). He was a volcanic man and knew it. Whatever he did, he did with a passion. There was nothing half-hearted about this man Luther. He was one of the truly great men of his time. A heretic, a subjectivist dogmatist and a dogmatic subjectivist! He was all that, argues Professor Lortz, but withal a giant among men and one who desperately fought with God. There was in Luther "a great energy of prayer" (I:388) and he knew "the secret of growth even after 1530" (I:381). The Reformer was inwardly serious to the point of overscrupulousness, in glaring contrast to the frivolity in the papal camp (Cf. I:200-1).

Lortz does not doubt for a moment that Luther entered the Augustinian monastery in Erfurt with a serious motive, suddenly to be sure, but with a resolute will, in accordance "with his deep religious nature" (I:157). It is foolish to argue: "Luther later apostasized from monastic life; through life in the monastery he became a heretic; therefore he should never have entered the monastery, for he did not have a vocation" (I:159)! Luther's conduct in the monastery was serious, though in retrospect he may have vastly exaggerated its "health-destroying ascetic practices" as Lortz perhaps wisely points out (Cf. I:160).

That Luther gave himself to serious Bible study was to be expected. The Augustinian order made intensive Bible study a duty for every monk. Each novice received upon admission a complete copy of the Bible. Lortz alludes a number of times to Luther's experience of grace in his *Turmerlebnis* around 1512-13. He considers it rightly decisive for Luther's faith and work. His search for God's redemption was extraordinarily serious, "*ein hartes, ernstes Ringen.*" Lortz, with other Catholic interpreters, believes that Luther gravely misinterpreted traditional Catholic theology and soteriology because of Okhamist tendencies in his thinking. Okham's doctrine, which Luther experienced in its ruthless and soul-murdering mercilessness, is in its overemphasis on the will the classical formulation of what Luther called "*Werkheiligkeit*" (holiness by works, justification by works). This doctrine, Lortz avows, Luther considered to be the genuine orthodox Catholic doctrine. Here he was sorely mistaken. Luther's fault, according to Professor Lortz, lay ultimately in his extreme subjectivism. Again and again our critic uses that word to describe what from a sound Catholic point of view is the basic flaw in Luther's faith, his *sola fide* experience of the forensic righteousness of God in Christ our Lord.

Lortz cannot help but stand in awe before Luther's rugged faith, or what he calls "the bold grandeur and the unusual strength of his attitude of faith" (I:187). It was not a mock-battle that the budding Reformer experienced in the Tower of Erfurt. Writes Lortz:

> Luther has experienced the immensity of sin and its destructive force like few people have. The consciousness of this reality of evil in the world becomes the center of his thinking. Unjustly he thus suppressed a part of God's voice in the revelation of nature, to which man also belongs, and hence has given a false solution. But what power! It is neither scientifically just nor Christian if because of his false dogmatic attitude one does not expressly acknowledge this. He heightens God's commands in the Gospel to the annihilating height of perfectionism and thus all to easily he drives men . . . if not

> into despair into the arms of laxity: but what a demand! If Luther at this point becomes increasingly obstinate, indulging in an un-Christian maliciousness and venom against all who disagree with him, we must remember that he traveled the path to its theological solution with an equally terrible and fearless ruthlessness against himself (I:192).

Nor is Professor Lortz unmindful of Luther's intimate acquaintance with the Bible. Here again he notes "an unusual relation" to the Book of books in the Reformer (Cf. I:190). His Bible translation was a masterpiece second to none! "The translation of the Bible into German is Luther's supreme religious deed!" (I:291). He lived and moved and had his being in the Bible. It was to him *the* power house of Christianity; not merely a record of the power, but the power itself, "the sacrament which transforms" (*Ibid.*) He reads it diligently. It is the source of his joy and faith. But has he ever been a *real* hearer of the Word? Lortz again has his doubts. Why? Because Luther read the Bible for *himself!* It is the fundamental error of all heresy to presume that one can properly grasp the meaning of biblical truth without the God-appointed guardian of that truth, namely the Roman Catholic Church! Thus Lortz. (Cf. I:231; I:162). Yes, Luther rediscovered God's Word in the Bible —"an eminently Catholic deed as such"—as Lortz has put it. Leading Catholics like Cochlaeus admitted in Luther's day that the Reformer's Bible had an awakening effect upon many Catholic readers. Indeed! But Luther, alas, rejected and eliminated the living teaching office of the CHURCH! He isolated the Bible. He read it outside the boundary of Mother Church, the organism to which it inherently belongs. (Cf. I:191). There is the rub! Protestants, take notice! Luther was too subjective! Yet Lortz himself is compelled to admit in the same connection that while Catholics in Luther's days also read the Bible, it was through the dry-like-dust system of scholastic theology bereft of the breath of a living faith, bereft of holiness and revelational immediacy and richness (I:190).

In conclusion, Lortz, thought bemoaning Luther's pessi-

mistic view of human nature, his severance of faith from reason, and his love of paradox as well as his experience-centered concept of divine grace, yet recognizes that Jesus Christ, crucified and risen, is the heart of Luther's faith. The Reformer's later "christological utterances doubtless are the deepest in his theological achievement" (I:225). Luther's supreme comfort lay in his *theologia crucis* (I:184). His view of the Lord's Supper, again, is closer to the Catholic view than most Protestants would allow (I:230). For Luther believed in the real presence of Christ in the Supper! In the end even Lortz can write:

> The deepest ground and ultimate source of strength for Luther personally and for his doctrine is not his personal faith. But it is the powerful, objective reality in which he believes and out of which he believes. And this is, beyond any theoretical consideration . . . Jesus Christ, the Son of God, the Crucified, the Redeemer of the world. That this person laid hold of Luther and that he preached Christ far more powerfully than any doctrine, is his power to this very day (I:401).

All students of Luther are beholden to Professor Lortz for a truly provocative and enlightening study of the Reformation in Germany. It is hoped that this work may be translated into English.

A LAYMAN'S DEFINITION OF FAITH

BY CHARLES H. CRAIG

One modern writer has characterized evangelical Christianity as "once intellectually plausible" but now "no longer tenable." Stating that "the intelligent believer must carry his belief in one compartment of his mind and life and the rest of his scheme of things in another," he insinuates that Christian faith for practical purposes is believing what you know cannot be true. A liberal preacher contrasts "the faith of today, a reasoned faith shared by the mind as well as the heart" with the "blind unreasoning faith of yesterday." Such opponents of historical Christianity contend that Christians depend on "a leap in the dark" to support their beliefs. They allege that no really intelligent person, who is aware of the findings of modern science, can actually believe in a religion that is grounded in the supernatural. If the time has arrived when such criticisms of Christianity are true, if Christians are actually faced with the problem of believing what their better judgment tells them cannot be true, we may be sure that the influence of Christianity will soon fade from the earth. In fact, if such were the case, Christianity, we believe, would have ceased long ago to have been of vital significance in our civilization. Be that as it may, such a conception of the nature of genuine Christian faith cannot but make it difficult, if not impossible, for one to accept or retain Christianity as his personal religion. It is the real nature of Christian faith which we hope to clarify in this brief discussion of the psychological nature of faith in general and Christian faith in particular.

We must realize that the great scholars of the Christian church as well as intelligent Christians of all ages have believed as they have because in their judgment the evidence warrants such beliefs. As a matter of fact they have felt that credulity on their part would be necessary if they were to be other than Christians. Actually Christian beliefs—the same as all other beliefs—are not based on blind unreasoning faith, but on evidence which is considered adequate. In other words, Christians believe as they do be-

cause they are convinced that the facts warrant their beliefs, and in like manner thinking non-Christians reject such beliefs because they are not convinced of the validity of the evidence in Christianity's behalf.

Let us not err by thinking that an atheist, for example, is literally a non-believer. Two beliefs may well be opposite, but they are both beliefs. On the other hand the state of mind of being aware of one's ignorance is actually the opposite of the state of mind of having some conviction. For example, a chemistry teacher asks whether a sugar solution will conduct a current of electricity. One pupil believes it will; another believes it will not; and a third, not having read the assignment, has no ideas on the subject. While it is true that the answers of the first two students would be opposite, to it is more significant in this connection to note that the state of mind of these two students is diametrically opposed to that of the third student who knows he does not know the answer. His admitted ignorance is in sharp contrast to the conviction of the other two. This illustrates the psychological fact that the opposite of belief as a state of mind is acknowledged ignorance rather than disbelief. Hence, we should not fail to perceive that the difference between the Christian and the non-Christian from this point of view is not that the one believes and the other does not. As a matter of fact both are believers and the difference between them has to do with *what* they believe.

Moreover, the allegation that the Christian depends on faith rather than knowledge usually involves a misunderstanding of the relationship between faith and knowledge. It overlooks the fact that all are dependent on faith in acquiring knowledge. How do you *know* that your friend is sitting at the dinner table with you discussing his plans for a weekend trip? Only as you have faith that your sense of sight and your sense of hearing are bringing you a correct representation of what you see and hear. When you say that you saw an airplane overhead, your knowledge rests on the belief that you did not dream nor imagine that there was an airplane in the sky above you. It also rests on the

belief that, since you saw something, there must have been a corresponding reality which occasioned your visual perception. And, in addition, it depends on the belief that your senses have enabled you to secure a correct impression of that reality. Moreover, all of us assume that we have knowledge of what has happened in the past despite the fact that our knowledge of most of these events has come largely from records written long ago. We believe that Shakespeare was born in 1564, that Napoleon was defeated at Waterloo, and that Jesus Christ rose from the dead, largely because we have faith in the truthfulness and accuracy of those who witnessed and recorded those events.

It should not be supposed that there is a significant distinction between "faith" and "belief." They are virtually synonymous. If I have faith in the veracity of a witness, I most certainly believe what he says, and vice versa. If you believe that there is a God, you may be said to have faith in the existence of a God. In one standard dictionary, for example, "faith" is defined as "that which is believed," "a complete confidence in something"; and "belief" is defined as "faith," "conviction or persuasion." Hence, it is evident that both "faith" and "belief" indicate intellectual assent, i. e., they are both forms of conviction. "Knowledge" also denotes conviction, and it is this meaning of self-assurance which "faith," "belief," and "knowledge" have in common that calls for emphasis in this connection.

There are those who maintain, mistakenly we believe, that knowledge is more a product of evidence than is faith or belief, especially when religious faith or belief is involved, and for that reason denotes a higher degree of certainty. It must be admitted that in a popular sense the term "knowledge" may connote a more certain state of mind than the word "belief." You ask a friend if he expects to attend the football game next Saturday. He replies, "I believe I shall go," and in so responding conveys a greater degree of doubt as to his intentions than if he had said, "I am certain I shall go" or "I know I shall go." In like manner it is true that the term "faith" is sometimes used to indicate a frame

of mind based on inadequate evidence. In this sense for one to comment regarding the mother of an accused murderer, that "she has great faith in Johnny's innocence" indicates a high degree of certainty on the part of his mother, but it also suggests that her faith may be based on inadequate evidence. "Faith" and "belief," however, are also used just as properly to indicate firm evidential conviction.

The basic difference between "knowledge" and "faith-belief," when there is a difference, lies in the type and not in the quality of the evidence. In the words of Augustine: "We know what rests upon reason; we believe what rests upon authority." In other words, we *know* what we are convinced of on the grounds of perception; we *believe* what we are convinced of on the grounds of testimony. Certainty regarding the former is obtained by knowledge and not by faith; certainty regarding the latter, exclusively by faith. We see the snow fall, we smell smoke, we feel the wind blow; and through these perceptions have knowledge. On the other hand, in the invisible realm we are certain of our friend's sterling character, a politician's insincerity, or the assertions of an historian on entirely different, yet none the less certain, grounds. To say, "I have faith in the integrity of the governor" or "I believe in the divinity of Jesus Christ" indicates full conviction. But to use "faith" or "belief" in regard to visible things, for example, to say, "I believe I heard the door bell," would definitely indicate more or less uncertainty. We see a fire and thus, based on our own perception, have knowledge of it. We tell our friend that we saw the fire and, if he has faith in our testimony, he believes that there was a fire. However, for our friend as well as for ourself the existence of the fire is accepted on grounds that are at least considered adequate. We can neither believe nor know without such evidence. To put it another way, faith in our senses gives us knowledge of the visible world. But our knowledge of the world of invisible things comes to us through faith in our emotions, mind, soul, or inner consciousness. In much the same way that we cannot see smells or feel sounds, our senses cannot tell us what is

true or who is honest. However, the attraction of gravitation between two bodies is no more of a fact than the attraction of affection between two people and the force of electricity which runs a motor is no more real than the force of will which motivates personal behavior. Facts dealing with energy or matter are no more real or significant than facts dealing with personality or the mind, and in general the world of the unseen is just as real and certain as the world of the seen. To be fully convinced regarding such aspects of the invisible world as love, loyalty, trustworthiness, justice, conscience, and the like, we must rely on less tangible, but none the less real, mediums than our senses.

While the above distinction is useful, it does not mean that "knowledge" may not often be used interchangeably with "faith" and "belief." Surely we have real knowledge of history even though this knowledge is based on testimony. Moreover, as we have pointed out, faith underlies all knowledge and thus the two are more or less inextricably intertwined. In any event let us remember that all belief, including Christian faith, is the product of evidence and as such indicates conviction on the part of the person involved of the same degree of intensity as would the term "knowledge."

Thus we must not confuse faith with credulity. You cannot believe what you know is not true. It can of course be alleged that Christian faith, or in fact any belief, rests on inadequate grounds, or that the evidence in behalf of one's faith is invalid. It is one thing to say that, but it is quite another to say that a person's faith is based on inadequate grounds of which he himself is aware. To believe, to have faith, on grounds the inadequacy of which we are conscious, is really an impossibility. If evidence appeals to us as adequate, we are convinced, and vice versa. If we are not convinced, faith or belief does not exist for us. Some degree of probability or supposition would characterize such a state of mind more accurately.

A person may have some doubts and at the same time be a Christian. An executive is forced to choose between

two subordinates to fill an important position. He selects the man whom he thinks will meet this responsibility most satisfactorily. This does not necessarily mean he has faith that his selection will do a better job than the other candidate. He may be doubtful. But it does mean he believes that that man is more likely to succeed. In other words his conviction is not that a certain man will succeed, but he is more apt to succeed. In the same manner a Christian may have some doubts, but yet believe that Christianity is the best theory to explain the universe adequately. Any non-Christian explanation at least would arouse much graver doubts in his mind. This is not to suggest that properly instructed Christians should have such doubts, but merely to point out that such doubts do frequently exist. Nor do we intend to imply that there are not some aspects of Christianity which our finite minds cannot fully comprehend. Furthermore, we may even doubt, or actually reject, some phases of the Christian position without forfeiting the saving grace of our Lord. Consistency is not a prerequisite for salvation and we may at times be unaware of many of the logical implications inherent in Christianity. Moreover, as our state of mind changes from time to time, as we mature, or as we come in contact with Christian preachers and teachers, an unstable faith may well become strong and constant. In any event if one is sufficiently convinced of the truth of Christianity to trust Jesus Christ as his personal Savior and to strive earnestly to lead a Christian life, then, as far as it is humanly possible to predict, we can agree that that person possesses a genuine Christian faith. Such an attitude toward life is occasioned, if we mistake not, only by an overall conviction that Christianity is essentially true.

There are those who, in an effort to distinguish faith from knowledge, maintain that faith is brought about primarily by desire or will. Such a representation is frequently made regarding religious faith or belief. It is said that Christians believe as they do because they feel such a belief *ought* to be true even though they do not consider the evidence sufficient to support such a belief. Such argu-

ments as "nothing which I can feel like *that* can be false" are said to justify the faith of a Christian to himself. Now there is an element of truth in such assertions, as there are in most false assumptions which have gained wide credence. But we have no rational right to say: "I *need* Christianity therefore I *will* believe in it." In other words, to say, as many in effect have said, that faith or belief should be applied to convictions of which we *feel* certain, but on grounds which we ourselves realize to be inadequate, seems a contradiction in terms.

No one would deny that we accept many things as true on grounds of considerations of value, but these very considerations of value, these reasons why we feel a proposition must be true, are often in themselves strong and convincing arguments in support of our position. For example, one might be impressed—as well he should—by the fact that a successful effort to approximate the example of Christ results in a happier more useful life. Such a realization might be the deciding factor in persuading that person of the truth of Christianity. In any event one can hardly deny that it is a type of legitimate evidence.

Moreover, it is true that the element of emotion or, if you wish, the will-to-believe, does at times exert strong influence on our convictions. What we believe is frequently determined in large degree by what we want to believe. We are all more or less guilty of rationalization, "the finding of reasons for what one wants to believe." But these reasons that we find are the evidence that we use to support our beliefs, and the important thing to note is that, *until* we have discovered reasons satisfactory to ourselves in support of what we want to believe, we have not been convinced; we have no faith. There are good and bad rationalizations. What we want to believe may or may not be true; thus the reasons which we discover to support our position may or may not be objectively adequate. However, they are always subjectively adequate, and as a matter of fact even sound conclusions are often supported by fallacious reasoning.

Faith is frequently effected on the basis of very elementary knowledge or on the strength of very weak evidence. Fuller knowledge, however, may well come later. If our original convictions are true, we may subsequently become aware of additional evidence, perhaps of a more rational nature, to support our belief. Only if this supplementary evidence contradicts our original belief, will our faith be destroyed. This is not to deny that we often act on grounds the certainty of which we are not fully convinced. But in such instances we are acting, not on faith or belief, but on theory, supposition, or probability. In such cases, depending on our subjective interpretation of subsequent evidence, our suppositions may or may not develop into convictions.

There are those who ridicule the authoritative element in Christian faith. But surely evidence from authority is a legitimate type of evidence. As children we accept our parent's precepts as true without any mental reservations; as students we accept our teacher's opinions as authoritative on many matters; and as adults we are constantly, and of necessity, accepting the conclusions of experts in their particular field as valid. If it were otherwise, there would be no need for lawyers, doctors, engineers, and the like. Such views are accepted largely on faith, but surely not on faith without evidence. We believe the testimony of our parents, teachers, experts, and the like because, and only because, we think the evidence warrants establishing them as authorities. Because Christians believe the evidence in behalf of Christ's claims to be one with God to be sufficient, they attach unique and authoritative significance to His utterances. Because of this faith in Jesus Christ, Christians naturally accept all that He has taught even though they may not understand some aspects of these teachings. Furthermore, they may not be able to justify such beliefs on any other ground. But, surely the nature of God being what it is, such justification, even though desirable, is not mandatory as long as our belief in the reality of God's revelation is rationally grounded. In any event such justification logically at least must follow the acceptance of Christ's teachings as authoritative.

It is important to note that faith may prove to have been misplaced, belief to have been unwarranted. But the same observation is also true in the case of knowledge. Human authorities are not infallible; and even those convictions derived from our senses are at times found to have been erroneous. Thus, when we say that convictions are the product of evidence, it should be clear that this is not the same as saying that they are caused by adequate evidence. The minds of no two of us are identical; being to no small degree the product of our heredity and environment they are more or less in a state of constant flux. Hence, it is not strange that the amount, type, and quality of evidence which will convince varies from mind to mind. Some minds will respond to weak evidence with full assent; some minds will resist very strong evidence. None the less there is no real conviction possible without adequate evidence, or what the mind considers adequate evidence. In other words, convictions depend on the judgment of the intellect as to the value of the evidence. Such judgments will vary endlessly as intellects differ from intellects, and as the state of the same mind differs from time to time. But, and this is the crux of the whole matter, whether or not the evidence is objectively adequate, it must of necessity be subjectively adequate.

Thus far we have been dealing, for the most part, with faith in general. Christian faith is a particular belief which has Jesus Christ as Lord and Saviour as its object. It includes, if we are consistent, many correlative beliefs, such as faith in the authority of the Bible, God's revelation to us. It is possible to believe that the Bible is the word of God and that all men are dependent on Christ for salvation without having Christian faith or, theologically speaking, saving faith. A chronic alcoholic may be well aware of the dire consequences of continued indulgence, but take no steps to mend his way. And there are those who realize the consequence of their sinful lives and their rejection of Jesus Christ as their personal Savior, yet due to their sinful natures make no effort to trust Him as their Savior and obey Him as

their Lord. In other words to benefit from faith in the fundamentals of Christianity it is necessary to act on that faith, i. e., to trust Christ as your Savior and to follow His example by attempting to lead a Christian life. This is analogous to faith in general. Why do we believe our friend when he says he will repay a loan? Is it not because we trust him? We have faith in his honesty and ability to repay, and *then* act on the basis of that belief. But the reason or reasons why we trust him and advance the needed funds are based on what we know about him. And whether or not we deem Jesus worthy of our trust depends on what we believe about Him, on our answer to such vital questions as, "Did He rise from the dead on that Easter morning?" and "Is He able and willing to save us?". Thus we see that Christian faith, the same as all other faith, is based primarily on the question of adequate evidence.

Before concluding it may be well to emphasize the fact that *what* one believes is even more important than *that* one believes. The so-called modernistic preacher or the pragmatic philosopher may tell us that it matters little whom or what we have faith in, since faith itself and not the object of our faith is the vital factor. They point for example to medical cures that are brought about by intrinsically worthless medicine because the patient had faith in the prescription. Now it is true that unwarranted faith does often have beneficial results. An ulcer patient because of his faith in an uncle's advice to sleep with his feet uncovered might cease worrying and get well. But let us be fully aware that such observations are from the detached view of an observer. We may see that the object of one's faith is worthless and yet that his faith is helpful to him. However, the person involved believes otherwise. If he realized the fallacy of his beliefs, the efficacy of his faith would immediately vanish. Only as long as he has full confidence in the object of his faith will that faith be effective. It is conceivable that unwarranted faith in Christ, much the same as an undetected counterfeit bill, would continue to help us during our lifetime. But far from merely being the example for

our earthly conduct, the function of Jesus, the object of our faith as Christians, is also to save us from our sins in eternity. And for such a purpose our faith in Him must be fully justified.

In conclusion, to say in effect that while we cannot know anything about God, or even that He exists, but nevertheless that we can and should believe in Him, is an untenable position. To believe without reason is to believe arbitrarily and unwarrantedly, and is merely an indication of credulity or intellectual indifference. A Christian, the same as any one else, has no right nor need nor even the ability to believe or to have faith in, what he does not think to be true. If we have made clear that thinking Christians have faith in Jesus Christ as their Savior on grounds that are at least subjectively adequate, we have accomplished our purpose. Such an understanding will emphasize that Christianity insists that it can be successfully defended at the bar of reason and will show as false the oft repeated assertion, so deadly to the consideration and consequent acceptance of Christianity by intelligent people, that Christian faith is synonymous with gullibility, wishful thinking, or ignorance.

THE BIG BUSINESS ATTITUDE

A CHAPEL TALK

BY WINSTON CRAWLEY

As all ministers well know, sometimes a preacher may have a message in mind, but have no place to preach it; then there are other times when he has a preaching appointment, with the deadline drawing near, yet he still seems unable to find the message for the occasion. The message I bring you this morning is one that has been on my heart for many months; but until now I have lacked the opportunity to express it. I have been a preacher with a sermon, but without a pulpit.

The message has grown largely out of my personal experience, and especially out of the pull in my own heart and life toward a wrong and sinful attitude. Yet I believe that my experience is a common one. In fact, the attitude I refer to is so common today that I have felt a yearning to proclaim this message to the whole Southern Baptist Convention. Perhaps, though, the Southern Baptist Theological Seminary can be a starting point, and you men can be a leaven to change the atmosphere of the entire Convention.

This subject came to my attention in the following way: Several years ago, after the war had ended and most of the soldiers and chaplains had returned to civilian life, one of the very finest of Southern Baptist chaplains—one who has dedicated his life to that work—was attending a meeting of the Southern Baptist Convention. A preacher friend met him and was surprised to see him still in uniform. "Why," he asked, "what are you doing in the chaplaincy? I thought you could preach!"

That chaplain, referring to his experience, has given me the subject of today's message. He calls it "the Big Business attitude." The implication is that the man of real ability will be pastor of a large city church. If he can't quite reach that level, then he will be pastor in a good suburban church or in a county seat town. If he doesn't have

what it takes for that, he can be a country preacher. And if he cannot even hold a pastorate at all, then he must be a chaplain! There is obviously little place in such a scheme for the leading of the Holy Spirit. It all is on a basis of professionalism, with the man and the job judged in terms of bigness. Yet, whether we have realized it or not, all of us ministers are tempted by this desire for bigness—big degrees, big titles, big churches, big buildings, big salaries, big homes, and, by all means, big reputations.

Let me give a few examples. Salvisa is a small town over near the Kentucky River. Some years ago, a student graduating from the Seminary was being considered as a possible pastor for the Salvisa church. He remarked to his fellow students, "I don't want to be stuck in Salvisa for the next ten years." He did not say that he felt the Lord had called him to some other work. He did not speak of relative needs and opportunities to serve. He didn't even say, "I'm much too valuable a man for the Lord to waste in such a small place." He merely said, "*I* don't want to be stuck in Salvisa." That is the Big Business attitude.

A few days ago, someone referred to a man as being the pastor of a "good" church. What do we mean when we say, "a good church?" Do we mean a deeply spiritual church, a warmly evangelistic and thoroughly missionary church? Or do we mean a large church, with a fine plant, a big budget, and a nice salary?

Recently a pastor in another city referred to some of his fellow ministers in this way: "All of those fellows have done well." What did he mean? Did he mean that they are pastors of "good" churches? that they are in places of importance in the eyes of the world? and that they have made considerable progress up the ladder of professional success? I am afraid that is just what he meant. Again, the Big Business attitude.

Not long ago I saw a preacher friend, pastor in another state. He told me of a recent graduate of this seminary, who is now the pastor of a well known church. In the words of my friend, the young seminary graduate had been

"pushed right on up there" by a prominent older pastor who had taken an interest in him. And it seemed that my friend was expressing his own sense of frustration, in that he has no such friend to "push him up." Do you see it—that scaling of "jobs" according to how important and how desirable they are thought to be? There it is: the Big Business attitude. It slips into our conversations without our knowing it. It is the underlying concept in much of our thought about our future work. We all are affected more or less by this attitude. In fact, it has come to be so generally accepted that I have been cautioned about speaking out against it! I am told that it will be like trying to swim against the current, and that many who hear may be out of sympathy with my message.

Not so many years ago, two young ministers were talking together, when one said something like this: "You know, you and I are in a position to get almost anything we want. Both our fathers are prominent men. And if we'll just work together, we can really go places." The other suggested, though, that a spirit of humility and unselfish service is better. But the first replied, "Well, that idea probably was all right in the past, but it won't get you anywhere today. I'm out to get all I can."

Brother ministers, I can think of no greater tragedy that could befall this seminary than for it to become infected with that sort of Big Business attitude. It is a dread disease. And my great fear for our Southern Baptist denomination is that we may have caught the virus already.

Of course, the trouble is not a new one. Jesus met it in his day—even in the circle of his own disciples (Mark 10:35-45). James and John sought the chief places in the kingdom, and the other disciples were angry—probably because James and John had thought of it first. Oftentimes the disciples argued over position and honor, with each one afraid that another might get a little ahead of him. There it all was—selfish ambition, self-exaltation, pride, jealousy—a Big Business attitude. Today, to be sure, we do not ask to sit on Christ's right hand and left hand in his glory.

We seek first place in more limited spheres; we want to be first in the city, or the association, or perhaps in the Convention. But still we *seek,* and for our own glory! Yes, and we cannot hide from Christ the envies and the self-seeking that are in our hearts.

What is the root of this trouble? Jesus sought its source in the attitudes and the way of life common to the Gentiles. The standards of the heathen world had been brought over into the Christian group. The disciples were filled with a spirit essentially secular and pagan. Even so today: The ministry is seen often, not as a life of self-forgetful service, not as a sacred vocation, but rather as a profession among the professions, with worldly standards of professional success.

Most of you know of Ty Cobb, the famous baseball star, the first one named to baseball's Hall of Fame, who created or equalled more major league records than any other player. His lifetime batting average was .367 for his twenty-four seasons. Ty Cobb had, as one sports writer has said, "as terrific a will-to-win as ever fired up any athlete." Once he is reported to have had an argument with his roommate, Nap Rucker. It happened because Rucker got to the bathtub first. Cobb explained his viewpoint very clearly in few words: "I've got to be first," he said, "all the time."

Now that spirit may be all right, may even be useful, on the baseball diamond—but it works havoc in any realm of Christian service. It can tear up a church, or an institution, or a convention; and it can absolutely ruin a mission program. It is an attitude fatal to the spiritual usefulness of any pastor or Christian worker.

I dare say that this Big Business attitude, this importation of a pagan spirit and worldly standards into the church, is the greatest cause of much that is wrong in Southern Baptist life. More especially I am convinced that the small proportion of our gifts going to world missions is in large part due to local pride, personal ambitions, and self-interest. And one reason many a man never considers

prayerfully God's call to a foreign land is a fear of anonymity, of being "out of things," or of the personal hardships involved.

A Christian leader who visited a mission field some time ago, on seeing the conditions under which some missionaries lived, is reported to have commented, "I don't have that kind of religion." Perhaps he was speaking out of a humble sense of personal inadequacy and out of high regard for the missionary. But then perhaps he was expressing something that is typically American—the love of convenience and comfort and ease, the concern for rank and reputation, the desire for financial gain and professional success. Can it be that we ministers have grown soft? I am moved to ask myself again and again: In these years since leaving college, have I grown too soft and too desirous of the easy and pleasant life? Have I slowly, unknowingly, succumbed to the Big Business attitude?

Just as the source of our trouble lies in a conformity to worldly ideas and standards of success, so the only cure for our sick attitudes is in Christ. We are to adopt Christ's hard standard of greatness through service. We are to imitate Christ's wonderful spirit of surrender and self-sacrifice. That will mean keeping a close watch on ourselves—on our words, and on our attitudes. It means caution lest we loosely think and speak in terms of "good churches" and "big preachers"—when in God's work there are no big and little places, but only the glory of a completely yielded life doing the Master's will. It should mean being very sure of our motives when we consider a call to a different field. It means caring more for the quality of our spirit and of our service than for titles and commendation and reward. All this it means to follow Christ's standard.

But there is a deeper level even than the adoption of Christ's standard and the imitation of his spirit. There is a level of becoming, in the words of Scripture, "partakers of Christ's sufferings," and drinking the cup which Christ drank. That is the grain of wheat falling into the earth and dying. That is the level of union with Christ—Christ

living in us, until we overflow with his love, his concern, his completely selfless passion for a world in darkness. In contrast with his self-giving, how petty and how shallow our rivalries and ambitions are seen to be! This deeper level is the level of the Cross, which is the very antithesis of a Big Business attitude. We belong, not to the world, with its love of comfort and show and acclaim, but rather to the Christ of the Cross, on which self is crucified, and naught but love remains.

Prayer

O God of love and self-giving, forgive our petty ambitions and jealousies, which have been a blot upon our Christian lives. Cleanse us from pagan attitudes, and make us see that all service ranks the same with Thee. Grant us so to share Christ's passion for this lost world, that his cross may become the symbol and the center of our lives. Teach us to lose ourselves for Thee, that the waiting people of earth may find themselves in Thee, to the eternal glory of our Lord Jesus Christ. Amen.

PALESTINE IN THE LIGHT OF CONTEMPORARY EVENTS

BY RALPH E. KNUDSEN

From the time of the arrival of Abraham in the land to the present day the land of Palestine has experienced many and varied fortunes. The general facts are well-known to students of the Bible. Abraham received a promise following the separation from Lot which was a word from Jehovah saying, "For all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:14). The conquest of Joshua brought the larger portion of the land into the control of Abraham's descendants. The fact of conquest must be recognized even though the methods used for that attainment may be questioned. The period of the Kings gave the land a time of comparative independence with periodic conflicts with neighbors and some disruptive civil clashes. Internal decay brought about the captivity which terminated Israel in 722 and Judah in 586. The real national life of the Jewish people thus came to a catastrophic end in captivity and dispersion. It was not until the Maccabean period that the Jewish people again experienced the thrill of freedom.

The fortunes of Palestine have been subject to the controlling political powers from that day to the present. A last attempt to establish the kingdom took place under Bar-Kochba about 135 A. D. and ended in disaster to the Jewish people and to any hope of a restored independent country.

The Contemporary Scene

Palestine has experienced in recent years the oppressive domination of the Ottoman Kingdom. This situation was greatly relieved by the conquest of the land by General Allenby during the first World War. Palestine thus came under the British mandate which proved a period of good and constructive rule. Peace came to the little country and prosperity and growth followed.

The British Mandate came to an end in 1948 and rather

than renew the mandate, Britain decided to withdraw her forces. War broke out in May of 1948 and on May 14 of that year the State of Israel was proclaimed a provisional government.

The war which followed was short and bitter and the settlement following the war has never been satisfactory nor equitable.

The war did not end in a victory for either side but rather in an armistice which continues to the present. A boundary was established between the two hostile peoples known as "no man's land." This little strip of land is about 300 yards wide and is guarded by soldiers on either side. The zig-zag boundary between the two peoples is the cause of continuous border conflicts. The *division* of the land separates the sacred city of Jerusalem into two parts: the old city and adjacent territory is in the Arab section while the new part of the city is in Jewish hands. Bethlehem is in Arab territory while Nazareth is on the Jewish side. Most of the sea of Galilee is in Jewish territory while the Dead Sea is largely on the Arab side. Most of the fruitful Jordan Valley is in the Arab-controlled area. It would seem as though the present line of separation or demarcation is a constant invitation to conflict.

The division of the land brought about the dislocation of nearly 900,000 Arabs who have become the major refugee problem of our day. It must be kept in mind that the refugee left the Western sector in such haste that he took practically nothing with him except the clothes on his back or the few things he could carry across the line of division. It was the hope and faith of many that they would soon be permitted to return to their homes, farms and places of business. Months have stretched into years and the refugee has not returned and the possibility of any return becomes increasingly remote.

The Arab And The Jew Today

It must be admitted that the Jew has made tremendous progress since May 14, 1948. A journey through

Israel produces many surprises as one discovers what has taken place under Jewish initiative and inspired determination. Israel is Western in spirit and ambition. The cities are modern and the building program makes the observer feel as though he were at home in America. There seems to be a feverish haste to secure material wealth so they may be numbered among the nations of the world.

Many unfortunate Jewish people from all over the world have found a home in the new Jewish State. Over 500,000 Jewish immigrants from many countries have moved into Israel and found a homeland. That accomplishment alone is one worthy of great commendation in the face of recent barbaric persecutions of the Jews. Many of the immigrants have been absorbed into the country's economy. It is the hope of the Israel government to settle one fourth of all new immigrants on the land.

The Arab situation with the more than 850,000 refugees presents the major social and moral problem which emerged as a result of the armistice in the Jewish-Arab War of 1948. Despite the traditional Arab hospitality the small and economically poor Arab countries were presented with an insuperable problem as the refugees drifted into their lands by the thousands—destitute, aimless, and hopeless. The distribution of the refugees is as follows: 199,000 in Gaza, 82,000 in Syria, 128,000 in Lebanon, and 485,000 in Trans-Jordan. Gaza which had a population of 70,000 prior to the war was suddenly invaded by 199,000 refugees who brought nothing with them. It is apparent what such an increase did to the economy of that already economically poor country. If the same percentage should suddenly descend upon the United States it would mean an increase of 10,000,000 people.

It is practically impossible to describe the actual condition of many of the refugees. Three years have elapsed since the refugees left their land and homes. They brought little with them and they have not been able to accumulate much in the lands to which they went. It is heart-stirring to watch these dispossessed persons roaming the land, hope-

less and bitter because of loss and defeat. These wandering refugees can be seen everywhere in the Arab countries. They live in tents, improvised houses of any kind, in caves or holes in the earth, or any place which provides a little shelter from the wind and rain. They do not have enough to eat nor enough to wear. Filth, disease, immorality and hatred breed in such a vortex of human degradation.

This population shift has created a serious disturbance in all areas of life. The Arabs were tillers of the soil but they lost their land; many had lovely homes but now their homes are gone; many had independent places of business but these are also gone. The Arabs had hoped that some settlement might have been made and their return to home and property soon realized. They are convinced now that this will not be the case, and it would probably be unwise to permit their return if that were possible.

After three years of this unnatural and inhuman makeshift the refugees are in worse condition than at the beginning of their exile. Leisure time becomes a dangerous phase of life when it continues in an endless cycle of nothingness. The doctors are troubled by the increase of disease and death, especially among women and children. The illness and death of the human spirit which has been defeated and betrayed have robbed strong men of their virtue and concern for their dependents whom they are unable to help. Unrest and possible revolt are evident in many centers of congested Arab life. There are places in the Arab refugee centers where Americans visit only with police protection for many Arabs feel Americans are pro-Jewish. The Western world is not blameless in the sad plight of the Arab refugees nor can we pass them by as though it meant nothing to us.

Does Palestine Belong To The Jews?

The return of the Jew to Palestine and the establishment of the new Jewish State are acclaimed by many as the fulfillment of an old covenant promise to the Jews. Passages such as the following are quoted: "For all the land

which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:15). "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:7-8). "And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they are strangers" (Ex. 6:4). "And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers" (Deut. 30:5). Many other passages are quoted to show how the land of Canaan was promised in a covenant relationship to the children of Israel.

There are many covenants mentioned in the Old Testament. Some points are common to covenants in general. Every covenant implies two parties who are free moral beings and exercise freedom in agreement or in acquiescence to the relationship proposed. In any covenant where God is a party the covenant is always initiated by God. There is often a condition involved in a covenant, and the covenant may be broken by either party involved if the conditions are not fulfilled. The covenants in which God is a partner can only be annulled by the other party since God cannot fail in the fulfillment of His promise or agreement. Israel lost the covenant promise because she failed to do her part in the covenant relationship.

The prophets speak of a new covenant which seemingly was to take the place of the old. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with thy fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, . . . But this shall be the covenant which I will make with the house of Israel; after those days, saith the Lord, I will put my law

in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:31-33). The new covenant was to be one of inner spiritual reality and not in terms of property or territory. The real fulfillment of the Abrahamic covenant came through the seed of Abraham, which seed is Christ in whom the promise has been fulfilled.

In the sermon on the Mount Jesus said, "Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfill" (Matt. 5:17). The designation "law and prophets" included the major part of revelation for them. They had three divisions of Scripture, the law, prophets and writings. When Jesus said he came to fulfill the law and the prophets, it meant essentially that there was nothing in these two divisions of which his coming and life did not fulfill. If such an idea is true then there is no Christian basis for the point-of-view that the Jew must possess the land promised to Abraham in the old covenant. Jesus becomes the one in whom the message of the law or the prophets finds meaning and fulfillment rather than a literal attempt to justify the action of taking Palestine today because of an old promise which has been fulfilled in a new way in a new day in Jesus Christ.

Again it is most difficult for the Christian to justify the taking of land and property which rightly belongs to someone else. No one would deny the fact that the Jew has been the object of terror and barbarism again and again in history. He has been mistreated and misused very often in history. He has often borne the blame for others' sins. The Christian conscience of the world should have been aroused to action centuries ago and relief and justice granted to the oppressed Jew. The modern attempt to right an old wrong and in the process create a new wrong is not moral nor does it in any way solve the problem. This is a moral universe and God loves the Arab as well as the Jew. Dispossessing the Arab to give the Jew a home is a blot upon the conscience of a civilized world. There could have been some better way to care for the Jews and at the same

time not betray the Arab. No amount of religious emotionalism nor prophetic interpretation can justify the wrong which has been committed. The least that could be done would be to pay the Arab for his losses. For any leader in the State of Israel to suggest that will be done when German reparations are paid them is to indicate a blindness to the situation and a mis-interpretation of historic events. The losses in the Nazi regime and the Arab losses in the Near East are not of the same nature nor can they be equated on the same level. To attempt this is to overlook many factors and misread contemporary events. It is my judgment that reparations should be made without any reference to any events in Europe but on the basis of the injustice and confiscation which took place during and after the armistice between the Jew and the Arab. There can be no peace in the Near East so long as the present situation continues. The United Nations must act and act in accord with its pronouncements of justice and human rights for all peoples everywhere.

Some Inherent Dangers in the Situation

When men or nations find themselves in serious trouble some one will be sought who can give aid at the point of greatest need. The discouraged and hopeless Arabs do not know where to turn for their needed assistance. The disillusioned Arabs are convinced that the democracies will do little for them and they are wondering if Soviet Russia might not be their solution after all. There are some who feel that America is pro-Jewish and anti-Arab. The Christian Arabs are anxiously waiting for some word of encouragement and some act of helpfulness before the zero hour comes and another tragedy comes to them. The best way to counter the Communist threat will be for the United Nations to deal with the Arab people in justice.

The recent assassination of King Abdullah in Jerusalem has aroused serious anxiety for the Near East situation. King Abdullah was probably the last major figure in the Arab states who was friendly to Great Britain. The oil

situation in Iran or the Egyptian threat to Suez coupled with the loss of King Abdullah may precipitate a crisis at any time. The richness of the oil fields and the necessity for oil in modern industry and warfare make this trouble spot a choice point for Communist propaganda.

The boundaries between the Jews and Arabs should be firmly established and no one should be permitted to violate the settled boundaries. The continuous border clashes are a threat not only to the peace of the Near East but to all peace-loving peoples.

This danger zone of the Near East must not be lightly dismissed for it has the potential of world conflagration. The leadership of the United States in bringing order out of chaos, peace out of war, justice out of tyranny, and goodwill out of hatred, may be our greatest contribution to the peace and stability of the world tomorrow.

A NOTE ON BAHAMA ISLAND BAPTIST HISTORY

BY R. LOFTON HUDSON

January, 1951 a group of about thirty Southern Baptist preachers went to the Bahama Islands for a preaching-evangelistic tour. This was the second such mission, the former having been conducted a year previously. The invitation had come from some of the leaders of the Baptist churches in the Bahamas and was responded to unofficially by individual pastors (under the leadership of Dr. Guy Bellamy of Oklahoma City).

The purpose of this article is to report a historical anomaly in Baptist churches. I refer to the St. John's Baptist Cathedral in Nassau, N. P. Bahamas. Nassau, it will be recalled, is the resort city to which approximately 60,000 tourists go annually. It is a city of about 25,000, most of whom are Negroes.

The 1943 census showed 68,846 people in the about twenty islands included in the Bahamas. Some 23,000 of these are Baptists; the next strongest denominations are Anglicans (18,000), and Methodist (8,000). These Baptist churches are about 300 in number and are largely Negro in constituency. There are no "white" Baptist churches in the islands.

These 300 churches are divided into five associations. Three of them form the Bahamas Baptist Missionary and Educational Convention, which is affiliated with the National Baptist Convention, U. S. A., Incorporated. But one inaccuracy exists here. I have said that there were "five associations." One of them is actually a "conference," instead of an association. There is a difference according to the General Superintendent: "An association is voluntary; in a conference the Superintendent controls; he installs pastors and controls the property. A congregation may elect a pastor but I must pass on him. Our churches belong to us, our diocese. In an association individual churches may secede, but not in a conference."

These were the words of Bishop T. E. W. Donaldson, Pastor and General Superintendent of the St. John's Par-

ticular Church of Baptists in Nassau. He has about 70 churches in his Conference, six of which are on New Providence Island. These churches are affiliated with the National Baptist Convention, U. S. A. Inc., and have been for eighteen years. When I inquired why the name "Cathedral" was used, Bishop Donaldson explained that "cathedral" merely meant the "seat of the Bishop" therefore was appropriately used since he was the Bishop of these churches.

What does this church stand for? I was particularly curious about this since its organization was episcopal. They believe in immersion of believers only as baptism; they dedicate babies at a month or six weeks of age, but no sprinkling of water; candidates for immersion must attend an instruction class; and baptismal services are held three or more times a year. They believe that some are predestined to be lost, yet hold that those who are saved may fall away and be lost. They invite only people of "same faith," Baptists, to participate in the "Communion." No members are ever excluded from membership.

Each church has a Board of Officers which apparently functions somewhat as trustees. Besides, there are two deacons, both of whom are preachers. The Senior Deacon looks after widows and orphans, assists at the Lord's Table, etc. The Junior Deacon assists him.

The "Conference" organization is very interesting. It is made up largely of the Bishop and an Advisory Board, which board is elected at the Annual Conference. The Advisory Board of seven men have no authority over the Bishop and, in fact, he can annul action of the Annual Conference. Any pastor may be excluded from his church by the Superintendent and a pastor can be installed only by the Superintendent.

Whence came this Episcopal-Baptist form of church procedure?

In the year 1790, as best anyone can ascertain, a South Carolina slave by the name of Prince Williams took to sea at St. Augustine, Florida in a small open boat. Soon after he and his small group landed they began talking religion

as Prince Williams had learned it in the States. By 1801 or 1802 Bethel Baptist Church, the first Baptist Church in the Bahamas was founded. Their building stood back in a wooded grove on West grove on West Street, Nassau, N.P. Today Bethel Church stands on that spot, the buildings having been blown away by hurricanes more than once.

St. John's Baptist Cathedral came about this way. In 1835 a Rev. Joseph Burton of the British Baptist Missionary Society came up from Jamaica to amalgamate the work there with the English mission work. Prince Williams refused; division arose, and the Rev. Burton gave Prince Williams and his group $200.00 to leave and establish another church of their own. This was the beginning of the St. John's Baptist Church.

About seventy-five years ago the church was without a pastor. No Baptist preacher who was Negro—and this church prides itself that it is a "native" church—could be found. They turned for a preacher to Rev. J. W. Roberts, a Methodist pastor who later was baptized and became their pastor. It was under his leadership that the name was changed from "church" to "cathedral." There was considerable discussion over this change and the matter was finally referred to the House of Parliament in Nassau which voted to call it St. John's Baptist Cathedral. The occasion was the building of a structure at the present location.

These alien influences were not without confusion to the congregation. About 1930 the congregation split leaving only 16 of 310 members—the others formed St. Paul Baptist Church. But today under the leadership of Rev. T. E. W. Donaldson the membership stands at about 500 with a beautiful stucco sanctuary and a rather well developed church program.

This summary of one Baptist group in the Bahamas throws some light, it is believed, on the development of ecclesiastical controls in other centuries. The answer that was given when I asked Bishop Donaldson why he did not allow the local congregations to assume entire control over their affairs was, "We have to keep out intruders." This must

have been the reasoning of the church fathers in the third and fourth centuries. That it should develop in a modern congregational form of government seems to be a historical anomaly, from the standpoint of Baptists at least.

Sources of information:

1. Conversation with Bishop T. E. W. Donaldson, January, 1951.

2. History of St. John's Baptist Church, recorded in their church minutes.

3. Harcourt W. Brown, *From Squirrel's Cage of Obscurity Into Open Sea.* (Published privately by the author at Nassau, N. P. Bahamas).

CHRISTIAN EVANGELISM AND THE JAPANESE FAMILY

BY GEORGE H. HAYS

In Japan, as in all countries, the basic social unit is the family. Societies differ in regard to the family but no society exists apart from it, not even those States that would greatly minimize the importance of the family. The definition of the family varies with countries; from the small, intimate family group of father, mother, and child found in most of the western countries and particularly in the United States, to the large family group consisting of the grandparents, the parents, the eldest son and his family and other unmarried children of the head of the family, as in Japan. The family group varies, too, from the oftentimes exaggerated freedom of each member of the family as found in the United States, to the network of rights and duties between the members as evidenced in the traditional Japanese family.[1] It becomes obvious therefore that the evangelization of the family in Japan is markedly more complex than it is in the United States. The fact that tremendous changes have been wrought in the past several years in the Japanese family makes this present study a timely one.

The problem of evangelizing the Japanese family today is considerably different and undoubtedly much easier than before the war years, 1937-1945. The family system in Japan has undergone and is still undergoing some revolutionary changes, some for the good and some for the worse no doubt. The change with the most far-reaching results is in regard to the wife and mother in the family. The war, and the preparation for it, began the emancipation of women by leading them out into industry to work alongside the men. It gave them an unusually good opportunity to prove their ability and worth in areas other than the home. It opened to them vast areas of social and economic

1. Embree, John F., *The Japanese Nation, A Social Survey*, Rinehart and Co., Inc., New York, (1945). pp. 152 ff.

freedom which had been denied them heretofore. Mrs. Sumie Seo Mishima, in her autobiography, *My Narrow Isle,* published in 1941, describes the emancipation of women then in process thus: ". . . in the midst of the chaos in the Far East, I see one thing that cheers me up. It is the fact that Japanese women are now given a wonderful opportunity, socially and economically. We are called upon to fill up the vacancies made by the men recruited to the front. Women have entered every branch of national industry and are performing what has hitherto been considered men's work. For the first time in our history, women and children have drawn serious national attention; and the state control of personal life, which may be hateful to some peoples, will yet hasten the disintegration of our family system and all other residues of feudal days. At least, it is less contrary to present world currents than our family law, and therefore it is less wasteful to our life. Women are now encouraged to consider economy and efficiency first, and to take wholesome food for their health, so that they may ignore the traditional household ways and eat without blame something more than cold rice and pickles. Many women wear trousers and ride bicycles, and women doctors and scientists are welcomed everywhere. These phenomena cannot but change the people's general idea of womanliness. It seems that if we are to survive these difficult times at all, it will be accomplished only by our women's social awakening and intelligent use of their mental and physical strength, which they have developed to a miraculous degree through the many centuries of servility in the past; and our men appear to be willing that women should lead them in the present situation."[2]

With the end of the war women maintained their new status, not only from their own choice but also by virtue of the new Constitution which granted to women political suffrage. To be sure there have been abuses of the new found freedom evidenced by a breakdown of the tradi-

2. Mishima, Sumie Seo, *My Narrow Isle,* The John Day Company, N. Y. 1941, pp. 278 ff.

tional morality, the increase of prostitution, the increase in the number of illegitimate children, etc., but on the whole the women of Japan have given an unusually good account of themselves in these post-war years, especially considering the fact that they had little preparation for the assumption of such responsibility. Recently a distinguished Japanese educator remarked that it was the women of Japan who paid the real price of the last war (so far as this nation was concerned). It was they who bore the brunt of sorrow, of pain, of sacrifice. It was their sons who failed to return by the millions, it was their hearts that broke like the heart of any mother regardless of race or culture. It cannot yet be determined whether the price was too great. That will depend upon the continued emancipation of the women of Japan.

Another change with far-reaching results, closely allied to the above, is the disintegration of the family unit. By this we do not mean that complete disintegration has resulted, but the processes are at work and certainly the seeds have been sown. At the center of the traditional Japanese family was the much revered filial piety with all that it entails. The father was law in the old system. He stood at the top of a hierarchy of authority which extended by intricately defined rights and duties to all the members of the family.[3] It was life by relationship and the stepping across the time-honored boundaries was a serious offense. Actually the family was a close-knit legal unit but it lacked the intimacy which characterizes families in the West and especially Christian families. Life by relationship has in it the seeds of pride (cf. the elder brother in relation to his brothers and sisters) or on the other hand resentment (cf. the younger brother or the sisters in relation to the elder brother or the father). Favoritism either brings out strong resentment or a feeling of not being wanted which can be even worse for the personality.

The war and its aftermath greatly accelerated the

3. Hearn, Lafcadio, *Japan, An Attempt at Interpretation*, Grosset and Dunlap, N. Y., The Macmillan Co., N. Y., 1904, pp. 77ff.

breakdown of this vertical system of authority. The result has been confusion because not only the hierarchical system applies to the family but in every social relationship right on up to the Emperor. With the discreditation of it all bewilderment and confusion resulted. The aforementioned Japanese educator used a striking figure to describe the situation. Before the war the Japanese people were like so many cigarettes in a pack. They could stand upright so long as there were those about them to support them, so long as they retained some relation to others in the pack or to the mold into which they were put. But when the war came to an end and life by relationship was no more they were like individual cigarettes trying to stand alone and being unable to do so. They thus fell over one another. It did accomplish one thing in that they began to sustain a horizontal relationship to one another whereas before it was vertical. It was thus true in the family; a horizontal relationship began to take form. How far it will develop cannot be accurately predicted but it is not likely that it will ever again assume the mold which once obtained. Too many young people are intent on maintaining the freedom they have been given on a silver platter. If they do not overly abuse this pearl of great price and if world conditions are good to them the horizontal relationships will continue.

What is the significance of these changes? Will the task of Christian evangelism be helped or hindered? The more important question is, What contribution can Christianity make to the nation and her people in this hour of need? Christianity does not seek to get something out but to put something in, to make a vital contribution to the welfare and happiness of the Japanese people. Given the proper opportunity, and it is here now, Christianity can unite the family together in a relationship of love, respect and equality. The disintegration of the family could have dangerous social consequences. Were the principles of Christian home life (not just American) to become operative, fully and really in the Christian families and to lesser degrees in non-Christian families, Japanese society would

find a bond of strength and unity far surpassing the old system based upon the Confucian ethic and modified by Shintoism. For in the Christian home men and women are put on a basis of equality in worth, in grace, in privilege. Christ has given to women their freedom, autonomy, and integral value in society. Woman became a person under the touch of the hand of Jesus.[4] Christianity provides a bond of respect and honor upon which a stable society can be built. Christ provides a new center of loyalty in which the seeds of pride and jealousy and resentment cannot grow and destroy the family. Jesus did say that He was "come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law" and that "a man's foes shall be they of his own household,"[5] but here He was appealing to a loyalty beyond the family, a loyalty to the family of God or the Kingdom of God. This bond of unity is the vital contribution which Christianity can make to the disintegrating family system of Japan.

One significant fact in the midst of the changes now going on is the greater individual freedom of choice in making decisions for Christ. For example, formerly it was necessary that the religion of the wife should be the religion of the husband.[6] Now, that need not be. Christianity, being a religion that demands individual decision (at least in its Protestant expression), is tremendously handicapped in a society where by the opposition of the head of the family a member faces ostracism if he decides for Christ. The instances of this are becoming fewer and fewer and largely because of the breakdown of the vertical system of authority. The industrialization of society and the larger freedom in society have contributed also to this laissez faire doctrine of decision that has not always obtained in Japanese society. Today, young people especially are making decisions for Christ on their own volition and in many instances the par-

4. Carver, William Owen, *The Glory of God in the Christian Calling*, Broadman Press, Nashville, Tennessee, 1949, pp. 167ff.
5. Matthew 10:35, 36.
6. Hearn, *op. cit.*, p. 69.

ents are encouraging them to do so. It reflects a certain maturity on the part of the parents and it certainly will result in a greater maturity in the young people. The ability to make reflective, personal decisions is a mark of an emotionally mature person. This very fact of greater freedom of choice will have untold effect in the development of a mature society in Japan. The immediate resultant situation may be confusion and in some places chaos, but the very opportunity to make decisions without fear of reprisal in the home or in society in general means adulthood is in the making. The Christian Ethic can give helpful guidance in the moral decisions confronting the people.

It is significant, too, that the home is still as important in over-all evangelism as ever. The question arises whether the Christian Ethic can ever become vitally effective in Japanese society without the broad base of the home. Christianity is a markedly individualistic faith but it has always depended heavily upon the Christian home. The Christian home has always been the nucleus of the Christian Church.[7] Both in the early days of the spread of Christianity and in our contemporary life, wherever the gospel is proclaimed and accepted in any community or nation, the church begins with a home that has become Christian. The New Testament often speaks of the church in a certain person's house. A church has not attained its ideal when it is *merely* made up of individuals, though each member must enter the church by individual decision; it rather attains its ideal when it becomes a gathering together of Christian families who share in the responsibilities of the building of the Kingdom of God. The family gives stability to the church and guarantees to it financial and social perpetuity. This is one reason why the rural church in any country is far more stable than the average urban church. One wonders how deeply rooted a religion is in a country if it has few roots in the rural areas, the stable portion of the population.

7. *The Family and Its Christian Fulfilment*, Studies in The World Mission of Christianity, No. IV, The Foreign Missions Conference of North America, New York, 1945, pp. 19ff.

Because the post-war church in Japan is so largely made up of young people who have made decisions following the war and who are yet unmarried it is lacking in maturity, stability, and financial security. Two phases of remedy are open to the church. One is the direct evangelization of the non-Christian homes, particularly of those homes from which one member has become a Christian. This raises a problem or two in home evangelism. One observes a reluctance on the part of quite a large number of young converts to *attempt* to win other members of the family. Whether the strong opposition to his own decision dissuades and discourages him or whether he has not yet grasped the idea that salvation is not a possession to be held to as one's own exclusively, but a gospel to be shared is not always clearly evident. One discovers, too, that the Christian Ethic as it works itself out in daily conduct is not clearly understood. The traditional idea that becoming a Christian is the acceptance of a creed or involves a certain understanding of difficult Christian doctrine or the ability to converse philosophically about Christianity is still prevalent. Christianity as transformation of motives and attitudes, Christianity as submission and surrender to a Person, even Christ, Christianity as vital communion and fellowship with God the Father, Christianity as a life of righteousness is yet to be evidenced to a marked degree. Yet that type of conception of the Christian faith and that type of living is necessary if other members of the families are to be won to Christ. Progress is being made, however, and one has no right to grow impatient with these who are yet babes in Christ.

The other phase of remedy open to the church in home evangelism lies with these very young people who will soon be setting up their own homes. With the partial disintegration of the old family system the way is made easier for many young people to set up separate family units. If the vital principles of Christian home-building can be inculcated into these homes it will have tremendous social and spiritual effect. One can hardly conceive of anything

more fraught with possibilities than the building of these Christian homes. Heavy obligation for the Kingdom thus falls upon the shoulders of the youth of our churches. To them falls the task of building Christian homes that will radiate powerful influences for good in society. To them is bequeathed the all-important task of making the Christian Ethic a vital force and leaven in the life of the people of the nation.

It is interesting to note that before the Meiji Era no word for the English "home" existed in the Japanese language. Needing a word to translate the word "home" two characters were put together. One of the characters meant "house" and the other "garden." The resulting word fails to convey the meaning which the word "home" conveys to the West where "home" is more than house and garden or any other material thing. "Home" is a spiritual reality; a set of intimate relationships characterized by love. And when the content of "Christian" is added to that of "home" it enlarges and deepens the meaning. The quality and character of the Christian home, the intimacy, the love, the integrity, the bonds of honor which make up the concept of "home" must be appropriated by the young Christians of Japan. In them lies the hope of the Kingdom of God in this land where a new sun is rising.

Baptist World Report

Germany German Baptists continue to enjoy a high level of evangelistic interest and response. For four successive years now, the total number of baptisms reported has exceeded the 5,000 mark. With a total membership of just over 100,000, this means that German Baptists are achieving almost the same percentage of baptisms as are Southern Baptists of America. In fact, for the years 1948 and 1949 the German brethren reported an even higher percentage than that of Southern Baptists, who are commonly thought of as the most aggressively evangelistic group in the world. For some unexplained reason, the total membership reported by the German Baptist Convention does not reflect these gains, there having been a slight loss in actual members since the peak of 101,596 reported in 1948. The hardships of life in present-day Germany and the failure to enlist young people during the Nazi regime may be seen in this unusually high rate of loss. The need for an even greater evangelistic emphasis to offset these losses is indicated.

Gratifying progress in reconstruction of war-damaged buildings is reported. The seminary in Hamburg has been almost completely rebuilt, and forty-five students are in training there. A new chapel for the historic First Baptist Church of Hamburg has just been dedicated, largely made possible by gifts from America. Baptists around the world should rejoice that this church, founded by John G. Oncken as the first modern Baptist church on the continent of Europe, is now suitably housed once again.

Colombia Catholic-inspired persecution of Baptists in Colombia, which has been steady and insidious, but usually subdued, broke out into open violence on December 22 and 23, 1951, when priest-led mobs attacked the Central Baptist Church in Bogota. The building was badly damaged in two assaults. Several persons were wounded slightly when the building was stoned, but

five Southern Baptist missionaries residing in the city were unharmed. It is reliably reported that police looked on while the mob, incited by tirades from the priests, broke windows and threatened the safety of members of the church. A secretary of the American embassy sought in vain to secure adequate police action.

One of the most disquieting features of this event is the way in which news reports were hushed up in this country. *Time Magazine* carried a brief story, and one of the Richmond, Virginia papers belatedly printed the facts, after giving evidence of sensitiveness to American Catholic opinion and pressure. Only the denominational press gave the incident any adequate coverage.

It is to be remembered that missionaries from the United States are guests in Colombia and to create an international problem would not contribute to a correction of this open violation of the principle of religious liberty. But Colombian Baptists are not aliens or visitors and this outrage was primarily an offense against Colombian nationals. If the established government cannot or will not grant protection of basic human rights, there should be some tribunal to which appeal could be made. The Baptist World Alliance is the logical agency through which representations might be made to the Colombian government, and perhaps to United Nations, if this intolerable condition continues.

Brazil

Reports of the Brazilian Baptist Convention released recently during the annual assembly in Recife showed continued gains in all departments. Particularly notable was the report of the Brazilian Baptist Home Mission Board, with 117 workers in 10 states of Brazil, and an annual expenditure of $64,117 given by Brazilian Baptists for this cause. The Foreign Mission Board of Brazilian Baptists now has five missionaries in Bolivia. In Portugal, the other foreign mission field of the Brazilian Convention, there are now no Brazilian missionaries, but churches begun by Brazilians are growing under indigenous leadership.

The Baptist Publishing House has recently moved into new, enlarged quarters in a quonset-type building at the outskirts of Rio de Janeiro. Last year the output of this press included 50,000 Bibles, 119,363 books, and 570,000 quarterlies. A significant emphasis upon Sunday Schools is seen in the fact that there are 2,500 Sunday Schools as compared with about 1,000 organized churches among Brazilian Baptists, and the average Sunday School attendance for the year exceeded the total church membership.

Cuba

Baptists of western Cuba are preparing to act as hosts to hundreds of visitors from the Southern Baptist Convention of the United States during the week of May 18, 1952. The meeting of the Southern Baptist Convention in Miami, May 14-18, is expected to attract more than 5,000 messengers to that southernmost city, which in turn is only a ninety minute hop by air from Havana. Many of the delegates will recognize in this an unusual opportunity to visit a foreign country at a minimum of expense. Special tours, both by air and by water, are being planned. The First Baptist Church of Havana, which celebrated its fiftieth anniversary in January, will receive the lion's share of American visitors, but some parties have arranged itineraries to points as far as 150 miles from Havana, with time for brief fellowship services in town and city churches along the way.

This influx of pastors and laymen from the United States might well result in something among Baptists similar to an unusual relationship between the St. Paul Methodist Church of Louisville, Kentucky, and the St. Paul Methodist Church of Camaguey, Cuba. The large and wealthy Louisville church "adopted" the small Cuban church, provided funds for a new building, and pays half the salary of its pastor. Ten members of the Kentucky congregation, including the pastor and his wife, went to Camaguey for the dedication of the new chapel on January 27, 1952. The international bonds of Christian friendship established between these two congregations will endure long after the

Cuban church becomes strong enough to achieve full financial independence.

Indonesia

The first Baptist missionaries to Indonesia arrived on Christmas Day, 1951. W. B. Johnson, Stockwell Sears, and Charles Cowherd, all Southern Baptist missionaries formerly stationed in China, disembarked at Djakarta, Java, and soon moved on to Bandung. A house was purchased in the latter city, the first Baptist property in the island republic. At the latest report, the missionaries had only temporary visas, but there were good prospects that they would be granted permanent residence, and that their families could soon join them.

The plan is to begin work among the Chinese-speaking groups in Indonesia, and then to expand among other population groups as need and opportunity arise. Indonesia is by no means wholly unevangelized, the Protestant constituency of approximately a million and a half being considerably larger, for example, than the Christian population of Japan. Yet there are vast areas practically untouched and even in the larger cities the proportion of Christians is negligible. Most of the churches are the product of missions of the Dutch Reformed and German Lutheran agencies. These have suffered from the reaction against Dutch colonial rule. There should be a ministry for American Baptists, who above all should be able to interpret genuine spiritual democracy to the citizens of this proud new republic.

Book Reviews

Luther and His Times. By E. G. Schwiebert, Ph.D. Saint Louis, Missouri; Concordia Publishing House, 1950. 892 pages. $10.00.

This is a monumental study of Luther, the Reformer of Germany. Its subtitle "The Reformation From a New Perspective" suggests a novel approach to a movement that shook not only Germany but all of Western Europe. Professor Schwiebert, who hails from the school of Preserved Smith of Cornell University, tries to set Luther's work against the background of Wittenberg University as a determining influence in the spread of reformatory ideas.

This work shows evidence of meticulous research over a long period of years into the many and complex aspects of Luther and his epoch. Some 3,000 citations from the sources and learned authors bespeak the diligence of the author. The writer takes account of the political, social and economic factors involved in Luther's basically religious endeavour. He is fully at home in the scholarly treatises that have issued from the Luther Renaissance since about 1880. Schwiebert has carried his research into the very habitat where Luther was reared and where he launched his revolutionary movement. Personally drawn maps of the Luther land, sketches based on early photographs, reconstructed drawings of the University of Wittenberg attest to the author's research labours. An album of beautiful photographs covering 65 plates is inserted between chapters 15 and 16. These include the leading personalities of Luther's reformatory movement as well as maps of Erfurt and Rome, the Emperor's summons to Luther to appear at the Diet of Worms and a copy of the safe conduct.

Schwiebert makes a good case for the thesis that Wittenberg University, founded by Elector Frederick the Wise in 1502, became the nursery of the German Reformation. Chapter 19 is especially instructive at this point. Luther did not

act in solitary loneliness when he nailed the famous 95 theses on the door of the Castle Church of Wittenberg in 1517. The entire faculty of the University supported him in this act. A graph on page 605 shows the student enrolment at the University from 1502 to 1560 during which time some 16,000 students matriculated for its courses. In 1520, when Luther was at the height of his popularity, the enrolment reached its peak with 552 students registered. Within two years time, that is, after the epoch making Diet of Worms, the enrolment dropped to about 200. While in 1520 "no fewer than 214 student matriculations were from Catholic lands, by 1530 their number had dropped to 24" (p. 606). In the middle thirties, after the University had been reorganized, student enrollment rose to about 400 and by 1555 it reached the 800 mark.

Schwiebert commands a wide array of facts which illuminate his important work. Chapter 8, for instance, informs about the endowment of the University and the income of its professors. The members of the theological faculty were exceedingly well paid, Luther and Melanchthon receiving over $4,000.00 each p. a. (1913 currency, sic!). Not to mention the large number of presents from the Elector, including house and farms!

In 22 chapters Schwiebert traces the historical background of the German Reformation, Luther the man, his monastic struggle for salvation, the history and significance of Wittenberg University, the triumph of Biblical Humanism in the University, and the Reformer's conflict with the Roman Church. Part V concludes this excellent study with an analysis of the problems attending the founding of the Lutheran Church.

William A. Mueller

Das Urchristentum in Rahmen der Antiken Religionen. By Rudolf Bultmann. Zurich: Artemis Verlag, 1949. 261 pages. Sw.Fr. $11.50.

Professor Bultmann, world-famous N. T. scholar and form-critic, writes with great clarity and considerable charm about "Primitive Christianity Within the Framework of the

Religions of Antiquity." After tracing in Chapter 1 the O. T. heritage of our faith, he discusses in Chapter 2 the contribution of Judaism (synagogue and Torah, eschatological hopes, Hellenistic Jewry) to early Christianity. This is followed by an analysis of the Greek heritage in early Christian thought (Greek Polis and its crisis, science and philosophy) and the problem of Hellenism (the ideal of the wise man in the Stoa, astral religion, fate, Mysteries and Gnosticism), all of which are considered in chapters 3 and 4. The concluding fifth chapter deals with *Urchristentum* as such and the problem of whether or not primitive Christianity may properly be termed a syncretistic religion.

Bultmann investigates, following in the footsteps of Gunkel, Bousset, Jonas, Karl Holl and others, this problem under these aspects: man's relation to time, his situation in the cosmos and his redemption. In the main, Bultmann affirms that primitive Christianity as represented by Paul and John presents a distinctive, unified and a uniquely new conception of human existence (p. 199). To be sure, the N.T. writings reflect ideas and symbols borrowed from the language of environing religious systems and trends, yet basically the N. T. view of man as a sinner in need of a radical redemption through Christ, as well as the centering of the Church's existence in the death of Christ, and its emphasis upon the unity of the Creator-Redeemer God,—lifts primitive Christianity far above the religions of the day, giving it a distinctive character all its own. This corroborates Karl Holl's analysis of more than 25 years' standing. (Cf. Gesammelte Aufsaetze, Vol. II, Urchristentum and Religionsgeschichte.)

William A. Mueller

Art in the Early Church. By Walter Lowrie. New York: Pantheon Books, 1947. xviii 268 pages. 153 plates. $6.50.

In 1900 Walter Lowrie made his first contribution to the literature on Christian art by publishing his *Monuments of the Early Church.* After an interlude of nearly fifty years and over thirty other books, he has returned to his first love in the volume under review.

In his introductory chapters the author evaluates the varying schools of thought pertaining to the origins and aesthetics of Christian art. He concludes, in opposition to the "Orientalists" who would look to the East for the cradle of Christian art, that the evidence overwhelmingly supports the preeminence of Rome in its origin and development. However, he sees a substantial unity rather than any fundamental differences between Roman art and the art of the East, and therefore feels that the dispute about origins is hardly realistic.

The author believes that the study of Christian art should be approached with reverence and piety and deplores the attitude that the subject cannot be studied scientifically unless it is studied disinterestedly. On the contrary, he emphasizes the necessity of sympathy with the nature of ones subject matter if real understanding is to be achieved.

He insists that this criterion of judgment must certainly be observed in all comparisons between Classic and Christian art. From its first tentative beginnings in the catacombs Christian art gives evidence of a new world-view and intention which inevitably modified the traditions of classic art. This new artistic aim resulted in purposeful and consistent suppression of the characteristic features of classic art and in the abandonment of some of the standards of absolute aesthetics. This is particularly noticeable in the Christian aversion to the exaltation of the human body. Early Christian art, instead of seeking to produce sensuous pleasure, was largely symbolical and aimed "to prompt a spiritual experience conformable with the worship of God in spirit which superseded the ancient idolatry. Recognition of the significance of this aim abolishes the necessity of regarding the aesthetic inferiority of early Christian art as an indication of decadence.

Though the author finds it necessary to divide the treatment of his material into chapters dealing with such various subjects as catacombs, buildings, frescoes, sarcophagi, mosaics, Bible illustrations, and industrial arts he

nevertheless insists upon the necessity of envisaging Christian art as a whole. This volume contains 500 illustrations, which represent a total of over 3,000 subjects and cover the whole field of early Christian art. It is further enriched by a select bibliography, a chronological table, and a careful index of items found in both text and illustrations.

W. H. Morton

The Messianic Theme in the Paintings of the Dura Synagogue. By Rachel Wischnitzer. Chicago: University of Chicago Press, 1948. 135 pages. 50 figures. $6.00.

The ancient city of Dura-Europas, on the west bank of the upper Euphrates, was established by the Seleucid ruler, Seleucus Nicator, about 300 B. C. The city fell successively into the hands of the Parthians, Romans, and Sassanians—its final fall coming in A. D. 256 or shortly thereafter. It was subsequently abandoned and was swiftly reclaimed by the Syrian Desert. Its recovery began in 1928 with the first of a series of archaeological excavations conducted by Yale University and the French Academy of Inscriptions and Letters. During the campaigns of 1932-1935 a third-century (A. D.) Jewish synagogue was uncovered which contained thirty panels of mural paintings representing Biblical scenes.

Since their discovery some of these scenes have defied interpretation either because of the poor state of their preservation or because of the multiplicity of identifications to which they lend themselves. Furthermore, even scenes of reliable identification were seemingly of such a diversity of subject matter as to make any conscious planning or decorative scheme difficult of detection. As a matter of fact, a prevailing view was that the basis of selection of the scenes represented was the interest and desire of individual donors. In this work the author has presented a convincing demonstration that the entire synagogue decoration was based upon a distinct ideological concept in which "every episode appears as part of a cycle . . . carrying the spectator to the messianic idea of Return, Restoration, and Salvation." Having thus discovered the link relating

each panel to its neighbor, Mrs. Wischnitzer has also been able to suggest a convincing identification for each of the obscure scenes.

Matters of related interest deriving from this study have to do with (1) the concern of the Dura community in the history and traditions of the northern Israelite tribes. (2) the fundamental position of both the O. T. and rabbinical tradition in the thinking and religious spirit of the community, (3) the growing relaxation of the strict Jewish attitude toward art, and (4) the possibility of a Jewish illustrated O. T. serving as a model for the synagogue paintings.

W. H. Morton

The Triple Knowledge, Vol. VI: Baptized into Christ. By Rev. Herman Hoeksema. Grand Rapids: Wm. B. Eerdman's Publishing Co., 1951. 179 pages. $2.50.

Mr. Hoeksema, a minister of the Dutch Reformed Church in America, has set his hand to write a quite full exposition of the *Heidelberg Catechism* under the general title of *The Triple Knowledge. Baptized into Christ* is the sixth volume of this exposition—and others are to follow.

About one-half of the volume is devoted to a consideration of the Word of God as a means of grace, and the other half to the place and meaning of Baptism in the covenant of God. The author has adequately mastered the traditional theological literature of his communion. There is much to be learned and applied from the book. A line of thought is projected and then followed up in an understandable way. Both Baptism and The Word of God are treated, quite properly, as theological (as distinguished from merely historical or cultic) concerns. The reviewer has great appreciation for the merits of the book, and for the great communion to which these merits are owed.

At the same time, however, one senses very real limitations in the book. The point of view might conceivably be the same with Scholastic Dutch Calvinism, but here even the phraseology is identical. The author is dependent upon Dutch Reformed theology alone for his sources. Bavinck,

of the recent Dutch theologians, seems most important to the author. There is very little appreciation of the changed and changing context within which all constructive theological discussion must take place. There is no recognition of the basic difference between the validity of a theological proposition as an unchanging truth, and the always temporary language-forms which serve as the vehicle of its expression.

The reviewer may not adequately understand the arguments of Paedo-baptism. He is very sure the author does not understand the sacramental theology of anti-Paedo-baptists.

T. D. Price

Heloise and Abelard. By Etienne Gilson. Chicago: Henry Regnery Company, 1951. Pages xv + 194. $3.00.

This translation of the 1948 French original was made by L. K. Shook of St. Michael's College, University of Toronto. The distinguished author is professor at the College de France, and well known for numerous works—especially *Thomism, The Spirit of Medieval Philosophy,* and *La Theologie mystique de Saint Bernard.*

The book is difficult to review with precision, if reasonable space-limits are to be observed. An historical caution is observed by the author in the treatment of his sources. At the same time, the writing moves with the grace and lucidity not always to be found in serious works.

The affair between Abelard and Heloise is studied in its own right, but is always set in the historical, ecclesiastical and ethical context to which it belonged. There is much insight into the total life complex of the Middle Ages. Heloise appears as remarkable on every count—and could be called a twelfth-century modern, if we had any now to match her!

Perhaps the most lastingly valuable part of the book is the Appendix: "The Authenticity of the Correspondence Between Heloise and Abelard." The author confirms the authenticity of the letters attributed to both the principals.

There are twenty-five pages of instructive and valuable notes.

The book could serve as a delightful introduction to much of medieval thought and life. The Henry Regnery Company has made the book available in attractive format.

T. D. Price

Conrad Grebel, c. 1498-1526: The Founder of the Swiss Brethren. By Harold S. Bender. Goshen, Indiana: The Mennonite Historical Society, 1950. Pages xvi + 326 with seven plates. $3.50.

This work by the able Church Historian at Goshen College is the first of two volumes on *The Life and Letters of Conrad Grebel.* Volume two, in preparation, will be titled *The Letters of Conrad Grebel,* edited by Bender, E. H. Correll and the late E. Yoder. The two volumes comprise No. 6 in *Studies in Anabaptist and Mennonite History.*

Professor Bender has laid all students of Church History, and, more especially, Free Church adherents, under heavy obligation. The author has covered the source materials with comprehensiveness and insight, and has supported his theses with careful documentation. Several false impressions of the early Anabaptist movement, long circulated as authentic history, should be corrected by this study.

Grebel's early life—unhappily, all of his life was early—is traced in four chapters to 1522. His family, his student life, his problems and inner crisis are developed in context. Chapter V, "Grebel's Humanism," finds Grebel influenced by a distinctively "Swiss' humanism, and by the remarkable gospel expositions from the pulpit of the Zurich Grossmuenster by Zwingli. Chapter VI treats "Zwingli's Convert 1522-1523," which brings us to the important transition period and "Search for the True Church," Ch. VII. Chapter VIII deals with the persecution of Grebel to his death in 1526. The theology of Conrad Grebel is systematically set forth (in so far as this can be done for a man who publishes nothing during his lifetime) in Ch. IX. A concluding chapter attempts to assess the significance of Grebel and the Swiss Brethren in the History of Christianity.

Almost one-third of the book (pp. 216-315) is given to learned notes, appendix materials and Bibliography. There is also an index.

One of the crucial events of Grebel's life was the break with Zwingli (who had influenced him much) in the fall of 1523. The point at issue was, ultimately, the freedom of the Church to decide a religious question in the light of Scriptural teaching, without interference from the civil power. "Grebel had seen the issue and had put the challenge to Zwingli publicly and irrevocably. The two men made opposite decisions and from here their ways separated. In fact it is from the decision on this point that two major roads branch off in church history" (p. 99). The Zwinglian movement was to be in a sense assimilated by the theocratic church centering in Geneva. The movement of the Swiss Brethren was to contribute to the development of a free Christianity, international in scope and diverse in organization and emphasis, which has not yet been adequately appreciated either by Churches or by historians.

All students seriously interested in "Left-wing Protestantism" and historic Anabaptist beginnings should read this book.

T. D. Price

Separated unto God. By John C. Wenger. Scottdale, Pennsylvania: Mennonite Publishing House, 1951. Pages xv + 350. $3.50.

Dr. John C. Wenger, Professor of Theology and Philosophy in Goshen College Biblical Seminary, became well known, outside Mennonite circles, with his *Glimpses of Mennonite History and Doctrine* in 1947. This work was followed by his *Doctrines of the Mennonites* in 1950. Both works were generally well received, and are to be commended to Baptist students as belonging—like the Mennonites—to the Left-wing development of early Protestantism.

The book before us, *Separated unto God*, is very fine indeed. It is, as the sub-title suggests, "A Plea for Christian Simplicity of Life and for a Scriptural Nonconformity

to the world." The author's purpose is to restate the sharp ethical antithesis between Christ's church and Satan's world. It bears witness to the meaning of and need for nonconformity to the world (which the author prefers to call "separation unto God").

The major emphasis of the book is ethical. First, moral truth is systematized topically from Scripture and related to the contemporary scene. Secondly, the historic witness of "separated" churches is presented in testimony to the same moral truth. The insight of the author is clear and deep. The following three sentences, from the preface, indicate his point of view: "Being nonconformed to the world is not a matter of rejecting science and inventions, nor is it the maintenance of a cultural *status quo*, nor is it difference for its own sake. One cannot be nonconformed to the world by adopting a few symbols of nonconformity while remaining carnal and unspiritual in heart. Nonconformity to the world is the natural outcome of having been born again and of being alert to the spiritual issues which confront Christians living in a given culture" (p. ix).

After chapters presenting Biblical and historical views of nonconformity, such problems are dealt with as: The Christian and his Speech, Recreation and Culture, Courtship and Marriage, Simplicity in Worship, The State, The Life of Love in the Industrial World, and The God-Centered Life. There are eight Appendixes, and an Index. Each chapter is systematically and plainly presented on the basis of wide reading and study, followed by a prayer, and concluded with a Bibliography for Further Study. The bibliographies alone are very valuable.

It would be difficult, in a review, to convey an adequate impression of the book or too greatly to praise it. It should enjoy a wide reading—both for its scholarly exposition and for its edifying materials.

T. D. Price

The Sovereignty of God and the Word of God (Karl Barth). **Creation and Grace** (Emil Brunner). **Christianity and Society** (Reinhold Niebuhr). **The Self and Its Hazards** (Karl Jaspers). **Christian Humanism** (Jacques Maritain). **Freedom in God** (Nicholas Berdyaev). By E. L. Allen. New York: Philosophical Library, Inc., 1951. $5.00.

These booklets of less than 50 pages each are indeed excellent 'Guides to the Thought' of some of the most influential thinkers of our day. A one page biographical sketch informs about each man. A selective bibliography lists the chief books of these men published in English.

All but one—Reinhold Niebuhr—of these thinkers are European. They represent, to follow Soederblom's typology of Christian Confessions, the Pauline, Petrine and Johannine branches of Christendom. Barth, Brunner, Niebuhr and Jaspers are Protestants, Maritain is a Catholic, while Berdyaev belongs to the Greek Orthodox communion. Three of these men have been Gifford Lecturers—Barth, Niebuhr, Brunner—while Brunner and Maritain have often been heard in American lecture halls. Barth, the spearhead of neo-reformation theology since 1917, is presented in his earlier role as prophet of the Word of God and his later role as author of his Church Dogmatics. Brunner, fertile theologian and prolific writer like Barth, is perhaps the best known of the dialectic theologians in the Anglo-American world. Our own Reinhold Niebuhr has been a powerful ferment in American theological thinking since 1930. Karl Jaspers has probed deeply into the crisis of modern philosophy, the limits of science, the problems of selfhood and that of transcendence. Jacques Maritain's spiritual pilgrimage from agnosticism via Bergson, Peguy and Leon Bloy, to Roman Catholicism, is a moving story. His philosophical aim is toward an 'integral humanism' on a Christian basis, responsive to the deep social, intellectual and spiritual hungers of modern atomized man. Nicholas Berdyaev, a thinker of tremendous range, was once called by a critic an "Orthodox modernist." He has affinities to Clement of Alexandria and Origen in ancient, and to Canon Raven and Ralph W. Inge in modern times. It is significant that three of the thinkers, discussed with much discernment in these

booklets, suffered exile for the sake of their convictions. Barth and Jaspers were driven out of Germany by the Nazis, whereas Berdyaev was twice exiled, once under the Czars because he was a Marxist, the second time by the Bolsheviks because he had become a Christian. All of them reflect the terrific tensions in modern man's spiritual and metaphysical quest. With the exception of Jaspers each of these men has restated the truth as it is in Christ Jesus in a new and vital manner. Evangelical Christians may not agree with all they have said but Christendom is the richer for their contribution to thought and their heroic stand for truth.

William A. Mueller

The Redeemer. By William R. Cannon. New York: Abingdon-Cokesbury Press, 1951. 224 pages. $2.75.

At the beginning of the last chapter on "God" a striking summary of the contents of this book appears: "The work of Jesus Christ defines for Christian faith his person. By bringing the message of God to man Jesus is God's messenger or prophet. By exemplifying in his own behavior the characteristics of perfect sonship he by contrast condems all the imperfections of humanity and shows himself alone to be the perfect son and righteous judge. By saving men from sin he testifies to his own office of priest and saviour. By the absolute moral truth he expresses in word and life he, and he only, merits recognition as the faultless teacher. By being the sole head of the Church and director of the lives of men he commands the unqualified allegiance of his followers and is their supreme leader. By controlling the forces of nature he deserves the title of Lord, or Ruler of nature. By his death for our sins on the cross and his triumph over the grave through the Resurrection he is for us both sacrifice and life, the means of our deliverance and sanctification here and glorification hereafter. By performing a divine work in the world he proves that he himself is divine. Either Christ's vocation as Saviour emerges from the salvatory nature of his personality, or that vocation

does not exist at all. Jesus can have value for us as the divine Son of God only if in actuality he was and is divine. The redemptive work of Jesus Christ is not only a revelation of the nature of God; it is likewise a revelation of the nature of Jesus himself, who is the Redeemer." Up to this point the chapters on "Man," "Prophet," "Judge," "Priest," "Teacher," "Leader," "Ruler of Nature," "Sacrifice," and "Life" have established the thesis that "We see the man through his work" (p. 11). The author, developing this thesis found in Emil Brunner's *The Mediator* and D. M. Baillie's *God Was in Christ,* reverses the order of the classical treatments which begin with the person rather than with the work of Christ. Approaching the person of Christ through his work one is forced to wrestle with the historicity of the gospels and the humanity of Jesus of Nazareth. Resisting the modern tendency to reduce the historical Jesus to legend and myth, Cannon constructs a christology that reaches its goal in the resurrection of Jesus from the dead (p. 179). Professor Cannon is neither as profound as Brunner is at points nor as original as D. M. Baillie as a whole, but his constructive treatise points the way for a true christology which will do for our time what Chalcedonian christology did in ancient times.

Dale Moody

The Main Traits of Calvin's Theology. By Vela Vasady. Grand Rapids: Wm. B. Eerdmans Co., 1951. 43 pages. $1.00.

This work represents a greatly abbreviated and partly revised form of a work originally written in Hungarian, on the occasion of the 400th anniversary of the appearance of John Calvin's *Institutes.* In the opening pages the author reveals an intimate knowledge of the chief Calvin scholars who have variously interpreted the Genevan Reformer. Calvin is wrongly appraised if seen either as the noble product of French "esprit" or an epigon of Martin Luther. Both men are properly judged if seen as the work of God and instruments of his grace. Vasady's analysis attempts to locate the material and structural principle in Calvin's thinking in what is called the Reformer's belief-ful totali-

tarianism. In this concept are subsumed four other emphases, that is, Calvin's belief-ful pragmatism, his belief-ful realism, as well as belief-ful agnosticism and belief-ful antinomism. These are rather novel terms to be applied to a theology like Calvin's, but the author delineates their respective meanings with clarity and precision. Thus, belief-ful agnosticism in Calvin's theology indicates and presupposes "the 'gnosis" of faith, since all our knowledge regarding the revealed God implies the humble admission of the fact that even the believing human mind is unable fully to comprehend God" (p. 30).

Again, belief-ful antinomism in Calvin does not mean as in Kant a self-contradictory impasse of the human mind but rather "two seemingly opposing, yet unavoidably coexisting religious lines of thought" (p. 31). For God in his revelation both reveals and conceals himself, and while he accommodates himself to us in Jesus Christ, he yet fully preserves his transcendency.

This work, though small in compass, is highly suggestive and full of deep insights into the heart of Calvin's theology.

William A. Mueller

Commentary on the Gospel of Luke. By Norval Geldenhuys. Grand Rapids: Wm. B. Eerdmans Publishing Company. 685 pages. $6.00.

With the publication of this volume a new series of commentaries on books of the New Testament is begun. The New International Commentary on the New Testament has been undertaken to provide an exposition which takes modern scholarship into consideration but which continues loyal to the conservative wing of that scholarship. Written from the viewpoint of the Reformed Church this first volume is probably representative of the series. There are three principal characteristics apparent. First of all, the author has utilized the works of leading scholars in the New Testament field. In the second place, the author has interpreted the Gospel from the Conservative viewpoint and in the style of a pastor who ministers to the needs of a

particular group of people. In the third place, the arrangement of the material is attractive and usable. After a brief introduction to the problems of authorship, date, etc., the text of the Gospel is divided into a number of paragraphs. Each of the paragraphs is treated separately; a translation is followed by an enlarged account of the materials involved and then there is provided a section of notes on certain Greek words and other topics. Thus, the reader may use only the English profitably, or he may use both the English and the Greek in interpretation. A very helpful bibliography is provided in the introductory materials.

J. Estill Jones

The Apostle Paul: His Life and Work. By Olaf Edvard Moe. Translated by L. A. Vigness. Augsburg Publishing House, Minneapolis, Minn., 1950. 577 pages. $4.75.

The author of this biography of Paul is the Professor of New Testament Exegesis at the Independent Theological Seminary in Oslo, Norway, where he has served since 1916. He first published this work on the Apostle in 1923. It is a mark of quality of Dr. Moe's work that his book should be published in English translation after so many years, for it is certainly a very excellent study of Paul's life. We hope that the author's second volume, which is concerned with Paul's message and doctrine, may soon appear in English.

In his appraisal of the sources for the study of Paul's life, Dr. Moe utilizes all the thirteen epistles traditionally assigned to Paul and the picture that Acts portrays of the apostle. He asserts that it is only by a "misdrawing of their contents" that these sources become contradictory. He therefore builds the biography along the traditional lines, finding the "thread in Paul's life history" in the work by Luke. His conclusions about the unity of such epistles as Romans and II Corinthians and about the authorship of the Pastoral Epistles follow more traditional lines than those of many modern New Testament scholars. However, the book contains comparatively little discussion of these prob-

lems; this is probably just as well, since Dr. Moe would not in 1923 have discussed many questions and some evidence which has received much wider notice since that time. But the age of a book affects its usefulness in such matters as these.

It is difficult to estimate the worth of this volume in comparison with works such as the volumes by Conybeare and Howson or David Smith. Since Dr. Moe wrote several decades after the former, he had access to later evidence and his chronology, for example, is closer to that generally accepted today. Again, his discussion of the influence upon Paul's youth and his survey of "The Pauline Mission Field" seem to me both more factual and more helpful than the similar material presented by David Smith. On the other hand, some will surely object that the references cited by Moe are almost entirely in languages other than English and would therefore be useless to most students educated in the present American fashion. The translation, however, is in excellent idiomatic English. Many who teach college courses in The Life of Paul will want to consider this book as a text.

The volume is well bound, printed in large type on paper of high quality.

H. E. Turlington

The English New Testament From Tyndale to the Revised Standard Version. By Luther A. Weigle. New York: Abingdon-Cokesbury Press, 1949. 159 pages. $2.00.

By means of a concise and compelling style Dean Weigle has told the story of the English Bible. The situation which evoked William Tyndale's translation is first described, and a well-deserved statement of its worth is made. The author continues with a brief description of other translations which preceded the King James Version. Problems of language and church life are combined to make the story worth retelling. The Revised Standard Version is then presented to the reader as a forward (not necessarily the final) step in making the Bible understandable. A final chapter is added by way of expressing the hope that the new trans-

lation will come to be used in worship and study alike. In addition to containing very helpful specific references which indicate the need of a new translation and an extended list of words in the Appendix whose meanings have changed since 1611, which themselves offer an adequate defense of the revision, the book is an interesting story well told.

J. Estill Jones

Tertullian, Treatises on Marriage and Remarriage: To His Wife, An Exhortation to Chastity, Monogamy. Translated by William P. Le Saint, S. J., **Ancient Christian Writers:** Westminster: The Newman Press, 1951. 194 pages. $3.00.

Ancient Christian Writers is the general title of a series of works of the Fathers in translation. These significant volumes are edited by two eminent patrologists, J. Quasten and Joseph C. Plumpe, teaching at The Catholic University of America. This translation of Tertullian's works on marriage and remarriage is volume 13 in the series and was translated by a professor of theology at West Baden College. Indiana.

Professor Le Saint is a competent scholar. His translation of *Au Uxorem, De Exhortatione,* and *De Monogamia,* reflects a thorough acquaintance with primary sources and an unusual ability to interpret them in clear and cogent language. Brief but penetrating introductions appear before each treatise followed by copious notes in the back of the book.

In this translation Tertullian's gradual conversion from Catholic orthodoxy to militant Montanism is easily traced. The *De Exhortatione,* dated between 204 and 212 A. D., reflects a sympathy with Montanism; the *De Monogamia,* written between 212-222 A. D., is one of Tertullian's most notable contributions to the cause of Montanism. While Professor Le Saint denies that Tertullian belonged to the Montanist movement between 204 and 212 A. D., most Protestant scholars agree that he joined the movement about 207 A. D.

Translator Le Saint notes that Tertullian sometimes

takes any sense from the Scriptures best suited to his argument at the time. However, he has a wholesome sympathy for the ancient Father and he is aware of his sincerity and literary genius.

Here is one of the most readible translations of the Fathers that this reviewer has seen. There is no doubt that it maintains the same high literary and scholastic standard of previous volumes in this series.

Henlee Barnette

Mid-Century Appraisal of Civilization. By D. P. Warren. New York: Philosophical Library, 1951. 80 pages. $3.73.

Written by a Presbyterian elder and professional engineer this little volume seeks to show to what extent Western civilization has declined and the method of restoration. Part I deals with methodology. Appraisal of Western civilization is based upon an analysis of the moral and spiritual forces which have made our nation great and strong. By a series of charts, based upon U. S. Department of Commerce reports, an attempt is made to illustrate the extent of "decline."

Part II is a description of the crumbling foundations of our culture in terms of a loss of faith in God, love in the family, morality in community life, economic insecurity in national life, and the fading of peace in the world.

A final section is devoted to steps in rebuilding the foundations of our civilization. Consecration in the church is the first step. Our churches need a revolutionary movement which will turn "our callous cocktail civilization upsidedown." Love must be restored in family life by a return to a religion in the heart and the practice of fidelity, love and service in family relations. A deep sense of personal responsibility is necessary in the restoration of morality in community life, while economic security in the nation is to be achieved through a new leadership composed of men who are morally strict and have a firm belief in God. Righteousness is prerequisite to peace. There is still

hope for the world. The pressing need of our "arrogant cocktail civilization is an aroused Christian conscience!"

This reviewer questions the author's repeated plea for a return to the morality of the 19th century as a solution to our moral, social, political, and economic problems. Our troubles, Mr. Warren contends, began in 1848 with the emergence of the Industrial Revolution. Surely he is aware of the fact that the individualistic morality of the Victorian Period was impotent to cope with the rising industrial situation and all of its concomitant issues. How can it do so now that the Machine Age is upon us? Was not the Protestant ethic of the 19th century almost completely out of touch with economic life? Granted, the personal virtues of honesty, integrity, frugality and industry prominent in 19th century morality are absolutely essential in building a stable society. However, Christian principles must be applied not only to individuals but to all areas of life. Only as Christians carry the struggle for justice into economic relations can we have the kind of civilization which the author and other earnest Christians desire.

This slender volume is replete with pertinent facts about the issues which confront the Christian in contemporary American society. These facts every preacher should have at his finger tips.

Henlee Barnette

The Christian in Politics. By Jerry Voorhis. New York: Association Press, 1951. 136 pages. $1.75.

One has often heard that "religion and politics won't mix." It is the conviction of the author of this volume that only if we mix them may we preserve and nourish the values upon which our civilization and lives depend. Christians cannot afford to shirk their responsibilities in the political realm because it is here that vital decisions must be made now. Political issues are religious issues because they affect human personality. Hence politics is a Christian duty and Christians should undertake "the full burden of citizenship."

A former congressman himself, Mr. Voorhis draws upon his own experience to show who should run for political office and what it takes to win elections. His analysis of Congress and the difficulties of the congressman who seeks, in the light of the Great Commandments, to vote for "what is right" is illuminating and should make every reader more sympathetic toward Christian lawmakers.

The author concludes that democracy cannot survive in America or the world without the influence, guidance, and leadership of Christian statesmanship.

Every Christian who wants to know what his responsibility is in the political realm should read this book. It should have a special appeal to young people and no doubt it will inspire some to choose politics as a vocation.

Henlee Barnette

The Theological Basis of Christian Pacifism. By Charles E. Raven. New York: Fellowship Publications, 1951. 87 pages. $1.00.

Dr. Raven, Emeritus Regius Professor of Divinity at Cambridge, has long been active in Christian pacifist circles. He is now President of the British Fellowship of Reconciliation. This volume contains the Robert Treat Paine Peace Foundation Lectures for 1950, delivered at Boston University, Union Theological Seminary in New York, and the University of Chicago. The Foundation was established in 1949 by George Lyman Paine in memory of his father who was for many years the president of the American Peace Society. Its purpose is "to foster the development and maintenance of friendly and peaceful relations among the nations of the world by (1) arranging for the delivery in Massachusetts or elsewhere in the United States . . . of public lectures or (2) subsidizing a member of the staff of the Fellowship of Reconciliation to foster Christian pacifism in church, colleges and seminaries."

A resurgence of pacifism is in evidence in this post-war period. Of the several books to appear in this field, Dr. Raven's is one of the most important. Christians concerned about the implications of modern war for their faith too

often have had to choose between a theology of shallow liberalism and new orthodoxy's theology of crisis and despair. Raven thinks that in the early Christian faith there is a theology, the grace of Christ, the love of God, and the fellowship of the Holy Spirit, which forms the basis of the Christian pacifist's answer to modern war.

Specifically the author notes that there are numerous passages in the New Testament which appeal to the Christian to make Christ his example. This proves that the New Testament *Imitatio Christi* was not "a devotional aspiration but an admitted obligation" (p. 29). To be like Christ means that there can be no compromise on the issue of war. This position may cost much, but any discipleship worthy of the name must have room for martydom.

Though the author adds nothing new to the field and the lectures are somewhat sketchy the book presents a real challenge to the serious Christian.

Henlee Barnette

Democracy and the Churches. By James Hastings Nichols. Philadephia: The Westminster Press, 1951. 298 pages. $4.50.

This is a timely book. It is written with historical discernment and ecumenical breadth. Professor Nichols of Chicago University explores a theme of utmost contemporary significance: the relationship of Catholic and Protestant Churches towards political democracy. At the outset Nichols sets down his stakes between two equally erroneous ideas: the one held by many preachers and theologians in the Anglo-American world, namely that Christianity and democracy are *nolens volens* identifiable; the other view defended by secularist thinkers that liberal democracy has no religious basis whatever. The first error is refuted by 1500 years of Christian history which moved outside the orbit of political democracy. The other error must give way to the historical fact that while the great Reformers—Luther, Zwingli, Calvin—were anything but dominantly democratic in their political outlook, the Reformed tradition, more than the Luthern or Anglican traditions, effectively contributed

to "limitations on absolutism, to constitutionalism" (p. 19). Historical circumstances accelerated this development. Via left wing Puritanism, influenced in part by Anabaptist-Spiritualist thinking, an individualization of the Reformed covenant idea led ultimately to a widening of people's rights in the political arena. The social contract idea of the state, so prominent among the Natural Law advocates of the Enlightenment (Grotius, Boehmer, Pufendorf, Locke, et. al.), may be said to be the political equivalent of the gathered church idea of 16th century Anabaptists and held by most separatist 16th and 17th century Puritans (Congregationalists, Baptists, Presbyterians, Quakers, etc.).

Nichols makes a strong case in favor of the thesis that Roman Catholicism, while occasionally siding with liberal movements in politics for the sake of expediency, has been and still is committed in principle to an antidemocratic ethos in politics and government. ". . . the Roman court in the '50's, '60's, and '70's was emphatically if not hysterically antidemocratic. Roman Catholic tradition and practice, political theory, hierarchical statements, and education made almost universally for authoritarianism and privilege and opposed government by discussion and consent" (p. 81).

The Syllabus of Errors of 1864 condemned among other things, the idea of separation of church and state, religious liberty, and strongly reasserted the Hildebrandian idea of the supremacy of the Church of Rome in politics. Needless to say *this* Syllabus is still in force as our fellow-Protestants in Italy, Spain and Latin America know to their hurt.

Continental Lutheranism, with few exceptions, favored in the 19th century the *status quo* in social and political concerns. Liberal Catholic movements emerged in 1848 in Germany, France, Belgium, Holland, England, and even in the papal states of Italy. Pope Pius IX (1846-1878), after first veering to liberal concessions, soon fell in with typical and traditional Catholic policy. When this same Pontiff issued the Syllabus of Errors liberal Catholics "wriggled and squirmed." In the social arena, however, the Roman Church often proved more progressive than Protestant com-

munions. The encyclical *Rerum Novarum* of Pope Leo XIII is indicative of this trend.

Nichols' book is indeed "a calm and intelligent book on a blazingly controversial subject." Salo W. Baron's *Modern Nationalism and Religion,* particularly Chapter IV dealing with Catholic Interterritorialism, as well as the article *Contemporary Orientations of Catholic Thought on Church and State in the Light of History* by John C. Murray, S. J. (Theological Studies, June, 1949), will throw further light on a complex subject.

William A. Mueller

Aspects of Liberalism. ..By L. Berkhof. Grand Rapids: Wm. Eerdmans Publishing Company, 1951. 163 pages. $2.50.

This book contains a collection of lectures which Professor Berkhof, a well-known theologian, has given over a period of years on various subjects. He tilts his sword, rugged Calvinist that he is, against a defunct liberalism, a dishonest modernism and the half-way-house of neo-orthodoxy. The standard by which each of these systems is judged is a peculiar brand of Calvinism which Berkhof seems to consider normative for all times. Much that Berkhof has to say critically of the theologies in question is true. In fact, leading liberals and neo-orthodox writers have admitted many of the fallacies of old time liberalism and modernism. But is it fair to say that the Social Gospel "is purely naturalistic?" Walter Rauschenbusch at least *believed* that the substance of his message inhered in the best of the ancient prophets and in Jesus' teaching of the Kingdom of God. Nor was he a shallow optimist who minimized the righteousness of God. In fact, he accentuated it tremendously! Berkhof also indicts fundamentalists who are breaking with the creeds under the "pious slogan," "No Creed but the Bible," thus playing into the hands of liberals.

There is much solid substance in this book; however, we find Carl F. Henry's recent *Fifty Years of Protestant Theology* much more discriminating than Berkhof's analysis.

William A. Mueller

Ex America. By Garet Garrett. Caldwell, Idaho: The Caxton Printers, Ltd., 1951. 42 pages. $.75.

This small volume is a vigorous attack of the socialistic trends in American government. Mr. Garrett, a former newspaper writer for the New York *Sun*, the *Times*, and the *Tribune*, as well as the *Wall Street Journal*, claims the government has extended its control over almost every area of our lives. It now functions largely without the consent of the people. This fact is revealed in the attitude of the average citizen who used to speak of *my* government, but now he talks of *the* government.

Writer Garrett places the blame for inflation squarely upon Franklin D. Roosevelt and the New Deal. But right here he is guilty of "the fallacy of the definite article" in his explanation of the prevailing economic situation. He overlooks the fact that multiple causation is characteristic of all social and economic problems. It would be more accurate to say that the New Deal itself was symptomatic of some deeper underlying process.

Unfortunately, the author does not seem to offer any constructive way out of our economic and political chaos except that of returning to pre-New Deal days. In this he overlooks the fact that the free enterprise of the "good old days" not only exploited our natural resources until acute shortages have begun to appear in many areas, but that it also opposed needed reforms in the economic order such as the organization of workers in industries for purposes of orderly collective bargaining.

Henlee Barnette

Logic for Living. Dialogues from the Classroom of Henry Horace Williams. Edited by Jane Ross Hammer. New York: Philosophical Library, 281 pages. $3.75.

Professor Williams taught for half a century at Chapel Hill in North Carolina University. His students loved him, for he taught philosophy greatly and with a sense of humour. This book, edited by an admiring former student, shows the philosopher in action in the classroom as he discussed with his students the baffling problems of philosophy. Wil-

iams conceived logic as the most concrete of all studies in contrast to Aristotle who understood logic to be the study of the forms of thinking. Not that thinking need ever be formless, but what matters is, to cite a *mot courant* of Goethe, "to see what holds the world together in its inmost recesses." With arresting freshness Professor Williams stated the problem thus: "You can no more get at the secret of thinking by studying the forms than you can understand your girl by examining her bonnet. You may study her bonnet, but that is not as good as sitting on the sofa with the girl herself."

We commend this book reflecting the mellowed insights of "the Hegel of the cottonpatch." It has a timely emphasis on the significance of the individual in this day of pressure groups and mass-thinking. It contains a basically idealistic orientation coupled with a reverent attitude to the finest in high religious thought and aspiration. The humility of the author, none too frequent among those who wear the toga of the philosopher, is startling. He does not pretend to know all the answers. Beginners in philosophy, be they college students or serious adults, will want to study this book. The reviewer will surely place it in the hands of his growing sons.

William A. Mueller

American Sociology. By Howard W. Odum. New York: Longmans, Green and Company, 1951. 501 pages. $5.00.

Dr. Howard W. Odum, head of the Department of Sociology at the University of North Carolina, needs no introduction to students of sociology in America. A native of Georgia, Dr. Odum served as president of the American Sociological Society in 1930. He is current editor of *Social Forces,* an important sociological journal. Author of more than a score of volumes in his chosen field, he has come to be known as dean of Southern sociologists.

This volume is a comprehensive account of the story of sociology in America. After describing the background of American sociology, including its European heritage, the

author traces its development as reflected in the life and work of the presidents of the American Sociological Society and the authors of texts. Each pioneer in the field is introduced and his contribution including sociological theory, research, methodology, writings, and other activities, are all presented. It is interesting to note that many of the leading American sociologists began their careers as ministers and were diverted into the field of sociology. Too, many of these students of sociology came to the field rather late without having specialized in the subject.

The story of American sociology begins with the founding of the American Sociological Society in 1905 and the immediate background of sociology courses and departments in American institutions in the 1890's and at the turn of the century. From these two starting points the story of American sociology rises rapidly to its 1950 achievements. By the end of the nineteenth century, the turning point in the nation's intellectual and spiritual outlook, the span of sociologies biography is almost identical with the rise of and development of graduate studies and "university" proper in America.

Both general and special sociology including chronological bibliographies are presented in Parts IV and V. In addition to this, the story of the organization of sociological societies and journals founded is recorded. A final section is devoted to the present problems and prospects of sociology.

Needless to say that this volume makes a significant contribution in its field. Heretofore, the story of American sociology has not been told in such a penetrating and scholarly fashion. It is a "must" book for every student of sociology and related disciplines.

Henlee Barnette

The Sociology of Urban Life. By T. Lynn Smith and C. A. McMahan. New York: The Dryden Press, 1951. 831 pages. $5.50.

Authors Smith and McMahan are professors of sociology at the University of Florida and the University of Georgia respectively. Both are recognized as scholars in

their chosen field. Dr. Smith is a former managing editor of *Rural Sociology* and the author of several books in the general field of sociology. At present he is the general editor of Sociology Publications for the Dryden Press.

Designed for use as a basic textbook in urban sociology, the authors have produced a thorough and well-balanced study. Many approaches to this problem have been simply studies of the city or urban problems rather than urban society itself. Here is a text that really deals with the sociology of urban life.

The structure of the study is unique. Each chapter begins with an original opening discussion followed by selected readings from the classic statements of authorities in the field. Exercises in problems and projects plus selected and suggested readings appear at the end of each chapter. To aid the teacher a number of review and discussion questions are included in a Teacher's Manual prepared by Professor McMahan and others.

Something of the comprehensiveness of this work may be seen in the fact that it involves eight major parts: Introduction, The Nature and Development of Cities, The City's People, Social Morphology, The Basic Social Institutions, The Social Processes, Social Disorganization and Social Welfare, and Conclusion, including a chapter on the future of the city. Scattered throughout the book are six valuable chapters devoted to the urbanization of the South.

Students will be impressed by the attractive appearance of this book and challenged by the thorough and scholarly presentation of its contents. Teachers will welcome the volume because it can be effectively used in the class.

Henlee Barnette

The Japan Christian Year Book, 1950. Edited by Laton E. Holmgren. Tokyo: Christian Literature Society, 1951. Distributed in U. S. A. by Friendship Press, New York. 305 pages. $3.00.

The reappearance of the *Japan Christian Year Book* is an event of more than passing significance. From 1941 to 1950 this annual publication was suspended for well-known

reasons. This first post-war edition contains the official record of what happened to the churches in Japan during the war years and of the remarkable reconstruction and recovery since 1945. There are separate chapters on the major denominational groups, as well as on the National Christian Council, the United Church of Christ, the Japanese Y.M.C.A., the Japan Bible Society, and other organizations. The most complete and accurate register of all non-Catholic missionary personnel is included, with listings by denominational societies, by geographical location in Japan, and in alphabetical order.

The church statistics presented, as of 1949-50, offer some surprises in that they are smaller than some figures previously released through other channels and do not at all reflect any notable increase during recent years of "revival". While there is possibility of incompleteness of some figures, these must be accepted as the most accurate available. The entire volume is indispensable to those who are vitally interested in Christianity in Japan.

H. C. Goerner

The Superstitions of the Irreligious. By George Hedley. New York: The Macmillan Company, 1951. 140 pages. $2.50.

Professor Hedley has a merry time with the boastful irreligious of our society. Their number is larger than many imagine. They are often hard-headed businessmen who shrug their shoulders over the foolishness or impracticality of the Golden Rule. Then there are the Marxists, blatant in their dogmatism, the social 'Pharisees' of our day. Nor can we overlook self-conscious intellectuals who would enjoy the fruits of our culture while knowing nothing of its roots. Hedley, tongue in cheek, lists 9½ superstitions of the irreligious. What are they? First, the bias that the content and emphasis of religion never changes; second, the assumption that there is a necessary conflict between faith and reason; third, that religion is an opiate; fourth, that Christian idealism is unworkable; fifth, that values may be cultivated, Robinson Crusoe fashion, in 'splendid isolation'; last,

that religious folk can't have any fun. Folk are strange, aren't they, but it takes all sorts to make a world!

Hedley draws on the lessons of church history, the arts and sciences, the Bible and its history of interpretation, to puncture these unfounded superstitions. The author adheres to a suave "modernism", scoffing at foolish irreligionists and even sillier fundamentalists! Does he forget that modernism has contributed its fatal share towards many of the irrationalist trends in contemporary thought? And is it fair to say that Fundamentalism teaches "that salvation rests upon man's holding of the right intellectual views?" That is a misreading of Fundamentalism at its best! Perhaps Dr. Hedley has some superstitions of his own! Besides, any faith, liberal or fundamentalist, implies some intellectual views.

William A. Mueller

Nietzsche: Philosopher, Psychologist, Antichrist. By Walter A. Kaufmann. Princeton: Princeton University Press, 1950. 490 pages. $6.00.

This is a provocative book about a highly provocative character. The questions Kaufmann raises are many and perplexing. How could it be otherwise? Nietzsche was an enigmatic and explosive figure. There is something of Don Quixote about him, and he knew it. An iconoclast smashing ancient values and modern idols, at last an outspoken enemy of a falsely interpreted Christianity, Nietzsche nevertheless raised questions which to this day remain *our* questions.

Did Nietzsche like Strindberg or Van Gogh suffer of schizophrenia? Was he essentially a romanticist as Figgis, Bertram and Thomas Mann have contended? Is he to be classified, to follow Karl Loewith, as a "radical Protestant" gone astray? Is his philosophy the despairing protest of genuine humanism against the fanatic belief in original sin and the spiritualism of Lutheranism as Przywara, the Jesuit scholar, has tried to show? Or is Berdiaev right when he interprets Nietzsche as the very nemesis of humanism in whom humanism is led *ad absurdum,* i.e., into antihuman-

ism? Last but not least, is Nietzsche to be identified with the Nazi doctrine of Nordic-Aryan racism as Bäumler, a sycophantic Hitler professor of Berlin University, taught?

Kaufmann knows all these varying and conflicting appraisals of Nietzsche. Like Walter Nigg he attempts to go beyond them in order to achieve a truer understanding of the passionate philosopher-poet. Through internal criticism of Nietzsche's *thought* and its development, as well as through new and more accurate translations of key passages, Kaufmann attempts a constructive refutation of the extant Nietzsche picture.

First of all, Kaufmann tries to dislodge the "Nietzsche Legend" fostered by Nietzsche's own sister, the unscrupulous Mrs. Bernhard Förster. The latter brought out garbled editions of her brother's works which she spiced with introductions full of her own imaginative drivel. By withholding important works such as *Ecce Homo* from publication and by fabricating *The Will to Power* from unpublished "thousands of jottings, scribbles, and notes," Mrs. Förster presented her brother to posterity as the advocate of chauvinistic Teutonism and Aryan race supremacy. Yet, Kaufmann conclusively shows, Nietzsche "had loathed as the scabies of the heart" these very pestiforous notions.

Next, Kaufmann tries to show that despite Nietzsche's aphoristic method of expression and contrary to Ernst Bertram's thesis of Nietzsche's thinking being intentionally ambiguous, he held a coherent philosophy of life. The latter Kaufmann finds in Nietzsche's advocacy of the will to power, not in terms of a crude militarism or ruthless amorality, but in terms of sublimating this will to power in the direction of courage, integrity and wholeness.

But what of Nietzsche's vitriolic attack on God and Christianity and every other European value? What about his doctrine of the superman? Are these but the ravings of a madman? Or may they be seen in terms of Kierkegaard's attack on Christendom? That Nietzsche like few men since Luther struggled bitterly and to the point of exhaustion with the problems of God is now universally

admitted. That his bitter and uninhibited attack upon the hypocrisy and nihilism of contemporary Christianity was largely justified is confirmed by many present day prophetic voices in Christendom. That he finally ended in insanity because of his defiance of God and Christ suggests that he lacked "the ultimate grace" of humility as Walter Nigg has well put it.

William A. Mueller

Practical Christian Living. By J. Arthur Springer. Chicago: Moody Press, 1951. 256 pages. $3.00.

Written by a teacher of English Bible and Christian Ethics at Moody Bible Institute, this book is designed to meet the needs of students at the Bible institute level. After a brief examination of the various systems of philosophical ethics, the author goes on to show that Christian ethics rests upon a triple basis: the Bible, nature, and reason. He correctly observes that much of the criticism leveled at Old Testament morality is due to a misunderstanding of the nature of revelation. Says Dr. Springer, "God's ethical standards have not changed, but the revelation of His standards has been gradual and progressive" (p. 73).

Christian duty is threefold: to God, to neighbor, and to self. All too briefly the author deals with the Christian's responsibility in the political and economic realms. Much space devoted to such minor ethical issues as hair-do, make-up, and the celebration of Halloween, it seems, should have been used for a forthright discussion of the Christian and race relations or the Christian and the problem of war.

Though this volume does not come to grips with some of the major ethical issues of our time, it does present an outline of the basic principles of Christian ethics. It is encouraging to note that teachers in our Bible schools and seminaries are becoming increasingly aware of the ethical content of the Scriptures and that they are seeking to apply Christian ethical principles to the problems of our time.

Henlee Barnette

The Theology of Evangelism. By Henry Cook. London: Carey Kingsgate Press, Ltd., 1951. 138 pages. 6/-.

This book, which consists of the lectures delivered at Spurgeon's College in December, 1949, contains a great message for all Christians in this day when the question of evangelism is being considered with a new urgency. Out of many years of experience in the great city of London, Henry Cook points out concisely, vividly, and passionately a sound theology which should underlie all evangelism. The reason for the rather unusual title is pointed out in the statement, "All this, I hope, has made it clear that for the greatest evangelists there is no antithesis between evangelism and theology. On the contrary, evangelism gains from theology. A fire without solid fuel to keep it going must speedily die, and preaching that has no vital substance in it must become thin and poor and inadequate."

Thinking Christians are becoming increasingly alarmed at the weakness of the impact made by Christianity upon the world of this day. One reason for this, the author points out, is that the modern minister has failed to adapt his message to the needs of the people he wants to reach. The modern man is becoming increasingly possessed by a developing philosophy of humanism which makes the primary business of Christians—the saving of souls—increasingly difficult. "Here, then, is our task—to bring about a change of outlook in the men and women of today."

The problem of evangelism may be solved, says the author, by the message which emphasizes the centrality of Christ, the meaning of salvation, and keeps within it the place of the church. Too many books on evangelism have been more concerned with techniques and criticisms of types of evangelism than with offering a concrete and constructive suggestion for meeting the needs of the day. This book, however, does not major on criticism, but passionately and intelligently seeks to make evangelism what Christ made it, a perennial search for lost souls. He does not disparage one method of evangelism as against another, but

says, "My point now is that we must not assume that there is only one way to evangelize."

Every Christian ought to read this fresh and vigorous presentation of the importance, problems, message, and dynamic of evangelism today.

Denton Coker

Moral and Spiritual Values in the Public Schools. By the Educational Policies Commission. Washington: Educational Policies Commission, 1951. 100 pages. $1.00.

It is encouraging that educators are seeking to find the solution to the problem of secularism in our public schools. Indeed, it seems that the educators are about the only ones making a positive approach to the problem. Too often those of us in the churches have been content to sit on the sidelines and criticize.

The problem confronted, of course, is how can the public school teach moral and religious values without endangering religious freedom and the separation of church and state. This, at once, eliminates any sectarian approach to religion.

The commission suggests that certain values upon which all can agree be selected to serve as the basis for such teaching. Possible values are: the worth of human personality, moral responsibility, mutual consent, devotion, moral equality, etc. Some object to this approach because they say such values alone have no adequate religious foundation. Educators reply that these religious foundations should be taught in the churches. These values are to be taught by teachers who have been trained for the task. Of course this is the key factor.

This plan should not be confused with the Kentucky Plan for moral and spiritual instruction. People interested in religion should give careful attention to this problem. It will take the combined efforts of us all to find even a partially satisfactory solution.

Findley Edge

The Physician Examines the Bible. C. Raimer Smith. New York: Philosophical Library, 1950. vii, 394 pages. $4.25.

A medical practitioner, who for years has taught in a young people's church school as a member and elder in a Christian Church, has set down in a common sense manner the Biblical material that has a specific medical bearing. The concern for the physical and mental health shown by the authors of the Bible is amazing, both in the quantity and depth of attention given to it.

The author gives Luther's plain meaning of the Scripture, with no reference to the cultural situation, the total world-view, and the original languages used at the time of the writing of the documents. It is obviously, as the dust-jacket says, the result of a life-long "hobby" of the medical study of the Bible that we have in this book. The book is seriously restricted by the author's evident lack of philosophical training, but refreshing even for it. The valuable "medical concordance" at the end of the manuscript will be especially helpful to hospital chaplains and pastors working with the sick.

Wayne E. Oates

Evangelism—Christ's Imperative Commission. By Roland Q. Leavell. Nashville: The Broadman Press. 235 pages. $3.00.

President Leavell of the New Orleans Baptist Theological Seminary is known throughout the South and the nation as an earnest and effective evangelist. For a number of years he was superintendent of evangelism for the Baptist Home Mission Board. As pastor-evangelist he led his churches in fruitful evangelism and has been constantly in demand as preacher in revival meetings. Upon going to New Orleans Seminary as its president he became professor of evangelism. This book has therefore grown out of wide and varied experience as personal soul-winner, pastor and preacher, and teacher.

The book's unique value lies in the fact that it covers the whole field. Other available books on evangelism deal with certain aspects—Dr. Leavell has provided a compre-

hensive guide for the practice of full-rounded evangelism as the perennial business of a church, as the cooperative work of a group of churches, and as the occasional combined effort of many churches in a simultaneous crusade. He presents with compelling enthusiasm the imperative need today for evangelism. He turns to the history of evangelism to indicate the kind of evangelism needed today. He presents methods and techniques in the promotion of evangelism and concludes with a section on personal evangelism. The book is readable, teachable, practical, inspirational. It supplies a felt need of both teachers and preachers for a single dependable volume which they can without hesitation use and commend. The book should at once take its place as the standard text in its field, certainly for Southern Baptists.

G. S. Dobbins

The Art of Administration. By Ordway Tead. New York: McGraw-Hill Book Company, Inc. 223 pages. $3.75.

Many ministers complain that they are overburdened with administrative duties. They realize that there is no escape from these duties, yet they feel that they are liable to become more mechanics than prophets. All such ministers should come under the spell of Dr. Tead's philosophy of administration. For many years he has been chairman of the Board of Higher Education in New York and lecturer in personnel administration at Columbia University. His view of administration is dynamic, person-centered, creative. He conceives the administrator of an organization as primarily concerned to grow personalities, not just to produce profits. He therefore sets up the aims of administration in terms of personal and social values and shows how a business or industrial or educational organization may be a demonstration of democracy in action.

With this viewpoint, Mr. Tead discusses administration as an art and at times become the preacher of a gospel of human worth and conjoint Christian living. The book is of course intended primarily for business executives, but

the pastor will find in it many ideas and plans that will help him to be a better "bishop," seeing afresh the function of administration as educational and spiritual.

G. S. Dobbins

Types of Religious Experience—Christian and Non-Christian. By Joachim Wach. Chicago: The University of Chicago Press. 275 pages. $3.50.

Dr. Wach, professor of the history of religions, University of Chicago, has broken new ground in this collection of ten essays. He is especially concerned to throw the light of religious experience on theology. He undertakes first to establish the place of the history of religions in the study of theology, then to locate the "universals" in religion, and then to offer criteria for distinguishing religious experience from other types of experience.

With this outline of methodology, the author undertakes a brief but comprehensive look at the history of non-Christian religions as they have bearings on the phenomena of religious experience. He reviews the idea of man in historic religions, singles out certain spiritual teachings in Islam, and makes a brief study of Mahayana Buddhism. From this survey of non-Christian religions and their light on religious experience he turns to the history of the Christian religion. The reader is intrigued by the author's selection of two little-known representatives of Christianity—Caspar Schwenckfeld, whom he describes as "a pupil and a teacher in the school of Christ"; and Alexis de Tocqueville, the early nineteenth century political philosopher, interpreter and champion of democracy, who greatly influenced thought not only in France and England but in America. The final chapters on present-day organization of Christianity by denominations and sects indicate thorough understanding of contemporary Christian history. As one might well expect, the author favors the synthesis involved in the ecumenical movement. He is especially gratified with the developments in theology which have been interpreted and forwarded by such writers as Reinhold Nie-

buhr, Emil Brunner, Rudolf Otto. Dr. Wach, in conclusion, points to the need of a vastly extended study of religious experience and its facilitation both by theology and psychology. With his final word we may well agree: "Jesus Christ, his person and his teaching, is the standard by which the Christian theologian will 'evaluate.' He will be ever conscious of the temptation to equate this norm with the derivative norms which have resulted from its interpretation through the ages . . . There is a place for the history of religions (and of religious experience) in the study of theology."

G. S. Dobbins

Atheism's Faith and Fruits. By James D. Bales. Boston: W. A. Wilde Company, 1951. 176 pages. $2.25.

Professor Bales argues with considerable cogency that every unbeliever, his denials notwithstanding, is yet a 'believer.' The atheist surely cannot prove with apodictic finality that God is not. To do that he would have to be omniscient. Rejecting an eternal Creator, most atheists are disposed to posit the eternity of matter. But can life have sprung spontaneously from that which is not life? Is all we see and hear and know due merely to chance? Moreover, what of the consequences of consistent atheism? In many instances the fruits of atheism are sterile, demoralizing, and often tragic. Chapter IV paints a dark picture of the pessimism which atheism tends to produce. It has no gospel, no joy nor solace in the face of sorrow, loneliness or death. Atheism shuts up man in himself. And the lonely self is a contradiction in terms. For man is made for fellowship, human and divine. Atheism has no beatitudes. The Gospel of Jesus Christ saves from sin and ultimate despair. Need we wonder that students of the social scene have observed that with the loss of faith in God and immortality suicide has been alarmingly on the increase in the modern world?

Bales knows the literature of leading atheists. He has met many of their objections, superstitions, and fantasies.

One question remains: Is an attenuated Christian witness a factor in the growth of atheism? Many to-day have 'the form of godliness,' but where is the power thereof?

William A. Mueller

The Storyteller in Religious Education. By Jeanette Perkins Brown. Boston: The Pilgrim Press, 1951. 165 pages. $2.00.

Edna M. Baxter aptly describes this book in the statement, "at long last we have a book on storytelling particularly relevant to religious education and which reveals good understanding of educational procedures." Storytelling is an art which can be mastered only through study and practice, and Jeanette Perkins Brown, out of her rich experience of almost two decades as supervisor of the Primary Department at Riverside Church in New York City, perspicuously summarizes the principles and techniques essential to developing skill in this medium of teaching.

Its many illustrations, references, and cartoons add to its value and help place it in the category with books that once taken up are difficult to lay down. Especially should every pastor, church school teacher, and religious journalist have a copy of this excellent book on a subject which was so much a part of the ministry of Jesus.

Denton Coker

Developmental Tasks and Education. By Robert J. Havighurst. New York: Longmans, Green and Co., 1950. 86 pages $1.00.

A primary objective of education in the last century has been to discover the process by which an individual develops a mature personality and to work in accordance with those processes. In a very concise but poignant way Robert J. Havighurst in this book presents a survey of the developmental tasks in each step of human development from infancy through later maturity. He defines the purpose of education as to help the individual achieve his developmental tasks in a personally and socially satisfactory way.

Havighurst's concept of the developmental task, or what

each person can and must do at each age level, occupies middleground between the two opposed theories of education: "the theory of freedom—that the child will develop best if left as free as possible, and the theory of constraint—that the child must learn to become a worthy responsible adult through restraints imposed by his society."

Among the many outstanding contributions of this little book, which is meant to be the forerunner of a much more comprehensive work, is that of the significance of the *teachable moment.* Both the self and the society are determinants of the teachable moment, before which and after which efforts at teaching would be largely wasted.

Denton Coker

The Art of Group Discipline. By Rudolf M. Wittenberg. New York: Association Press, 1951. 124 pages. $3.00.

Studies in the field of Group Dynamics have proven to be very rewarding for the modern minister and religious educator, and this book is an especially valuable contribution in this field. It is a sequel to the book, *So You Want to Help People,* by the same author, and continues the analysis of group interpersonal relationships. Wittenberg uses the word discipline to mean a process of change that comes about through the group of which the individual is a part.

Leaders of those churches which have a democratic form of church government are constantly working with small groups, such as appointed committees, church cabinets, groups of organizational officers, Sunday school classes, and leadership training groups. They are constantly confronted in these groups with problems which prohibit their effective functioning. In order to help a group, and each member of the group, achieve its highest potential the leader must understand the inter-personal relationships which exist in the group. This book is steeped in the significant fact that discipline which has both personal and social value of a lasting kind requires group participation.

The author has set forth certain principles by which the group leader learns to accept people where he finds them,

to analyze and understand his own goals as a group leader, and to develop skill in guiding groups to the achievement of genuine discipline which means both freedom and usefulness.

It is a very interesting book filled with numerous actual group records. Most of these records have been selected from experiences with troublesome teen-age groups. It is unfortunate that records could not have been included from all age groups. *The Art of Group Discipline* should be made available to all church leaders and would be a very valuable addition to the church library.

Denton Coker

Television Programming and Production. By Richard W. Hubbell. New York: Rinehart and Company, Inc. Second Edition, 1950. xiv, 240 pages. $3.25.

The Television Program, Its Writing, Direction, and Production. By Edward Stasheff and Rudy Bretz. New York: A. A. Wyn, Inc. 355 pages. $4.95.

Television in the last few years has proved itself a powerful medium of communication that no group can safely ignore. Religious groups should ponder the best use of the medium for Christian interests. Surely they cannot with conscience sit by while other interests develop TV and take it over for non-religious purposes.

Alert church groups need to know the what and the how of television. To gain this knowledge with a degree of authority and dependability, they should consult the two books listed above. Mr. Hubbell has revised his book which in its first edition was excellent. Now it is even more up-to-date and practical.

Messrs. Stansheff and Bretz write from intimate acquaintance with almost every aspect of television. They leave no major problem totally untreated. They succeed in conveying to the reader an understanding of the field that should give him the confidence and the assurance that are necessary for his initial efforts to approach the local TV station to see what can be done to produce a religious

program of quality. In certain details, the two books supplement each other. Both should find prominent places in Baptist church libraries.

Charles A. McGlon

The Language Bar. By Victor Grove. New York: Philosophical Library. 1950. 160 pages. $3.75.

Words and Their Use. Man and Society Series. By Stephen Ullman. New York: Philosophical Library, 1951. 108 pages. $2.75.

The Miraculous Birth of Language. By Richard Albert Wilson. Preface by George Bernard Shaw. New York: Philosophical Library, 1948. 256 pages. $3.75.

The Rise of Words and Their Meaning. By Samuel Reiss. New York: Philosophical Library. 1950. 301 pages. $3.75.

Methods in Structural Linguistics. By Zellig S. Harris. Chicago: University of Chicago Press. xv, 384 pages. 1951. $7.50.

Logic and Language. A Collection of Philosophical Articles. Edited by A. G. N. Flew. New York: Philosophical Library, 1951. vii, 206 pages. $3.75.

A learned man once said that "he who does not know the force of words, cannot know men (Confusius, *Analects*: xx, 3)." Much of the understanding which an effective speaker needs is dependent upon an appreciation of what words cannot do, as well as upon what they can do. Much present-day English comes from so many different sources, has so many variable usages, and can be adapted to so much camouflage, that religious speakers need reliable insight into the strengths and the weaknesses of this "all-holy instrument of civilization." Dr. Grove has contributed a study that should help preachers and teachers especially to develop this insight. Showing how the multiple derivation of the English vocabulary—Teutonic, Greek, Latin, and French—erects a barrier more effective than wealth and status between the cultured minority and the uninstructed majority, he suggests how the barrier could be broken down by conscious reforms in the study and usage of English. Thus, he seeks to make philology a lively and enlightening study.

Dr. Ullman, head of the Department of Romance Philology and General Linguistics in the University of Glasgow, also notes that language is the very fabric of social life;

that language is frequently the source of misunderstanding and a major cause of friction today; and that persons in all walks of life should become more word-conscious if they would speak and live effectively. Taking the predominantly linguistic approach in his book, he attacks the problem of meaning from the three angles of *philological, philosophical,* and *general* semantics. Though there is much to be said about certain items in his book, Dr. Ullman has written clearly and to the point. Any diligent speaker who would learn the best usage of spoken and written language as a means of influencing human behavior should find this small volume stimulating reading.

Attempting a philosophical exposition of language based on a composite of such historical and philological investigation as has been done since Herder (1744-1803), Professor Wilson treats language as one step or cycle in the general evolution of the world. This cycle includes the emergence of conscious mind in the world and the new problem that developed with it, the birth of language in answer to this problem, the materials from which language was made, the metamorphoses it underwent in reaching its final form, its structure in relation to space and time, and its unique character among other phenomena of the world. As would be inevitable when one seeks to handle so vast a subject or mass of materials, the author seems sketchy and inadequate in the treatment of certain steps of his thesis. He is perhaps most compelling in his presentation of the unique character of language—"the crystallization of the fluidity of time"—as the peculiar fusion of motion and permanence in a single synthesis without destroying the nature of either.

All religious speakers will certainly not agree with Mr. Wilson entirely, but from his book they should acquire an enlarged grasp of language that would make unpalatable many tarnished cliches and sweet nothings that characterize certain examples of so-called religious address. Furthermore, from Shaw's "Preface" they should get more than their money's worth from the sheer enjoyment of watching

one of modern letters' most controversial and unique characters nibble away at the English language and many of the conventions it has been used to express. After a thirty-six page exposure of his non-Christian self and his thorough understanding of the weaknesses of English form and structure, Mr. Shaw leaves the exasperated (though entertained) reader quite agreeing with one antagonist that here is "a profane wretch trifling with a sacred subject."

Presenting his thesis with a good deal of conviction, Mr. Reiss points out that not only do sounds of words undergo changes in the course of time, but at any given time words within the same language may not be spoken exactly alike by various groups of people within a given region. Consequently, he shows himself alert to the facts of life as far as usage goes. In so doing, he encourages speakers who refuse to accept a too-narrow, authoritarian view as to what is or is not "correct" English. Furthermore, Mr. Reiss rather successfully notes that meanings are not assigned to words in a purely arbitrary fashion; neither are word symbols independent of each other. They are phonetically and semantically interlinked in a manner that reflects the remarkably complex associative process that is characteristic of human thinking. Thus, the author, by showing that words are not necessarily sacred mysteries to be held in awe, encourages all speakers—especially those who would like to effect changes in human nature and human relationships —to *master the word* in its individuality and in its context.

The science of linguistics has achieved a new position of importance in the field of general scholarship during the last two generations. It has made possible a careful analysis of "primitive" languages, a formal description of our own language, and a thoroughly valid approach to the study and use of language in human affairs. Descriptive, or structural, linguistics, has to do specifically with the regularities in certain features of speech, rather than with the whole of speech activities. Mr. Harris' contribution to the field is to present a schedule of procedures for determining the phonologic and the morphologic elements in a language

and for investigating the relations among the various classes of elements. The schedule is designed to begin with the raw data of speech and end with a statement of grammatical structure.

Methods in Structural Linguistics is an important book. Unfortunately, it is not one that he who runs may read with ease or with profit. It is intended for students of linguists and for people who have an interest in the character of linguistics as a science: anthropologists and sociologists; logicians and semanticists; psychologists, psychiatrists, and psychoanalysts who deal with language disturbances; and teachers of languages. It has value for the many religious speakers who find themselves either directly or indirectly connected with the training, interest, and service of the aforementioned professionsals. The value, however, is limited to that of a picture of the operations and elements of linguistics, unless the students of language in religious address want to work over Mr. Harris' material with a paper and pencil, reconstructing for themselves the examples and general statements the professor of linguistics at the University of Pennsylvania presents.

A new sort of logical criticism of language, based on the fundamental concept that grammatical resemblances and dissimilarities may be logically misleading, has been taking shape and growing in influence since the beginning of the century. Speakers who are deeply concerned about the needful relation between thought and language have much to learn from the type of philosophizing that typifies the nine essays Mr. Flew, lecturer at Christ Church, Oxford, has collected. The essayists seem to have been inspired by John Locke's prophecy that "perhaps if ideas and words were distinctly weighed and duly considered, they would afford us another sort of logic and critic than what we have hitherto been acquainted with." They sometimes take a round-about way to show the predominantely linguistic character of philosophical problems. They are in agreement, however, that good, plain, untechnical English results when philosophers and linguists understand the logic

of the English language. Mr. Flew's volume contains articles that are not easily obtainable elsewhere; it will have especial value for students of linguistics and of philosophy who earnestly want to find out all they can about using spoken symbols as tools of expressiveness in human relations.

Charles A. McGlon

An Educational Psychology of Learning. By J. W. Tilton. New York: The Macmillan Co., 1951. 248 Pages. $3.50.

The problem of how we learn probably will never be fully understood. However, the study goes on and progress is made. The author of this volume rejects the traditional atomistic view of learning in favor of the newer wholistic view. While this latter view does not minimize the values derived from a study of the parts, it holds that a psychology of learning cannot be built solely upon studies made in a "puzzle box."

The author's theory of learning is based upon five generalizations: 1. "Behavior is psychologically unified. 2. Within behavior there is usually a core of concentration. 3. Behavior has psychological continuity except as it is segmented into psychological units by a shift in the nature of the core. 4. Behavior is a resultant of influences, including the engrammatic influence of prior experience. 5. The activation of the core of an engram tends to reactivate the whole engram." He gives an elaboration of these generalizations and then undertakes to show the outworkings of this hypothesis in problem solving, practice, and adjustment.

This book is not for the novice in education, but it is essential for those who would seek to understand the psychology of learning.

Findley Edge

The Conduct of Life. By Lewis Mumford. New York: Harcourt, Brace and Co., 1951. 319 pages. $5.00.

With this volume, the author has completed a series which was begun with the publication of TECHNICS AND

CIVILIZATION in 1934. Subsequent volumes were THE CULTURE OF CITIES, 1938, and THE CONDITION OF MAN, 1944. These books constitute a system of thought by which mankind may be delivered from its present crisis and emerge into a glorious future.

This present volume is a sort of a synthesis of the basic concepts in the author's previous volumes and are here given systematic expression. Mr. Mumford contends that no one existing philosophy, religion, or ethical system has done or can do justice to every aspect of personality. Socialism has failed, for example, because it leaves society still made up of selfish and aggressive people. Hence the author in this ambitious work proposes an eclectic system of his own to which he gives no name other than to refer to it as a philosophy of "open synthesis." The synthesis contains the vital truths of Christianity along with the basic values of all the other great faiths.

An unsparing critic of the dehumanizing aspects of this Machine Age, the writer claims that the goal of the new philosophy is to re-establish "the primacy of the person." It aims at the renewal and complete restoration of human personality.

Basic conditions for renewal of life and the re-integration of modern civilization are graphically described. Qualities of tenderness and sensitiveness to overcome the present "cult of callousness," sobriety, far-sightedness, and a morality which furthers life are the moral conditions for renewal. Mr. Mumford's new philosophy is open to serious criticisms. For example, he thinks that God was not the cause and ground of existence, but the end product of a long course of emergent evolution. This is hardly a sound metaphysics for the ethical revival which the author anticipates. Again, he has a surprisingly naive view of "the problem of evil." Moreover, his concept of purpose in the whole process of existence is too simple. Why does matter act in a purposive manner? The answer: it is the kind of stuff that acts that way!

For all of its lack of an adequate Christian theological

orientation this volume contains a wealth of wisdom and scholarship. It is one of the most stimulating and suggestive volumes which has come to this reviewer's desk. It should make a significant contribution to the renewal of life and the integration of culture.

Henlee Barnette

Red Storm Over Asia. By Robert Payne. New York: The Macmillan Company, 1951. 309 pages. $5.00.

Long before China fell to the Communists, Robert Payne gave warning of what was about to happen in his book *China Awake,* which he says, "nobody read." In this new book, he sounds the alarm that all of Asia is about to be engulfed by the Red Storm. It is to be hoped that many will read and heed this time.

The author lived in China for a number of years, and has travelled widely in other parts of Asia. He describes in detail the rise and growth of the Communist threat in China, Korea, India, Indonesia, the Philippines, Malaya, Viet-Nam, Burma, and Iran. He sees Asia, however, as a whole, and feels that the revolution is one and inescapable.

Payne holds that America could have led all Asia in her revolt against ancient tyrannies in August, 1945; but that we opposed social reform and backed decadent governments which did not represent the rising masses. He feels that time is running out, but it may still be possible to save the situation by vigorous action in line with an enlightened policy. If we fail, he asserts, "we may expect to see in our generation one out of every two Americans ploughed under." These are strong words! They deserve attention!

H. C. Goerner

Roof of the World. Tibet, Key to Asia. By Amaury de Riencourt. New York: Rinehart and Co., 1950. 322 pages. $3.50.

The youthful author exaggerates when he calls Tibet the "key to Asia." Yet this land of mystery has an importance not often recognized, and it may yet be thrust into the center of world affairs. Riencourt is one of the few

Westerners who ever penetrated the veil of secrecy and looked upon the sacred city of Lhasa. He was there in 1947, having entered by way of India and Sikkim.

Many interesting customs are described. The heart of the book, however, is Riencourt's effort to delve into the mysteries of Tibetan occultism. Credulity is strained, as the author recounts the miracles attributed to the lamas. Apparently a Theosophist himself, the author regards Tibet as "the most spiritual and inspiring country on this globe." His concern is lest Communists, taking Tibet, be allowed to "blow out the faint light which shines on the Roof of the World, perhaps the only light which can guide mankind out of the dark ages of our modern world."

H. C. Goerner

Peace and Power Within. A Guide to Effective Living. By Willard L. Russell. Houston, Texas: Foundation Publishers, 1951. 264 pages. $3.50.

This book has grown out of deep and long reflection and wholesome Christian living. The writer, Mr. Russell, is an attorney, a former Baylor University lecturer, a successful business man and a philanthropist. He is a loyal member of one of the leading Southern Baptist Churches, South Main of Houston, Dr. E. Hermond Westmoreland, distinguished alumnus of Southern, Pastor.

Mr. Russell divides his books into two main divisions, Part I dealing with 'Reflective Thinking,' while Part II addresses itself to 'Reflective Belief.' Though the style is clear and suggestive, any reader will have to exert real effort to appropriate the constructive philosophy of living which Mr. Russell presents. His ideas and suggestions for creative thinking and acting are reasoned out with remarkable acumen and persuasiveness. RPC or Religion, Psychology, and Common Sense emerge as a program for action from Russell's reflection and experience. RPC is not conceived as a panacea for all human ills, but a directive some living. Part I holds particular significance for any towards the divine-human adventure of grand and whole-

person interested in sound thinking applied to problem solving. Whether one be doctor, lawyer, farmer, business man, schoolman or preacher, men of all walks of life, and college students in particular, will find this section of inestimable worth.

Part II presents, so to speak, Mr. Russell's philosophy of religion. It grew out of an ordeal of fear, anxiety and serious illness which nearly incapacitated the writer, had it not been for God's gracious help and the application of RPC principles. Life became integrated as the author gave himself afresh to God in simple surrender and faith.

Chapter XII deals with the subconscious powers that influence and often decisively determine human judgment. Novelists like Bromfield, research scholars like Alexis Carrel and Robert A. Millikan and psychologists of renown are summoned to bear witness to the power of intuition and the subconscious in the realm of discovery and invention. Russell himself, in an experiment lasting for several years, while being superintendent of public schools in Texas, used these powers with telling effect. Only as his own *affirmative beliefs* became deep, genuine and habitual was he able to solve a chronic disciplinary problem in his school system.

Chapter XIII, Kant to the contrary, attempts to furnish rational grounds for intelligent belief in God, immortality and spiritual powers. He presents seven arguments to disprove the position of inveterate agnostics and atheistic evolutionists. He launches his attack in the armour of a 'theistic evolutionist' who puts God in the beginning and in the breaches, rather than 'cheaters, rare fluctuations and anti-chances.'

Mr. Russell's work is well fitted for a college text. It deserves the widest reading, critical evaluation, but most of all honest application of its basic principles.

William A. Mueller

Toward Better Teaching. 1949 Yearbook, Association for Supervision and Curriculum Development of the National Education Association. Washington D. C., 1949. 282 pages. $3.00.

This yearbook is the work of hundreds of teachers at

work with children and youth. It is very fitting to give this book a place of pre-eminence in a day in which the world is so conscious of its failure, through home, church and school, to produce persons capable of living together in harmony and peace and of achieving the highest good for all.

The first sentences of the first chapter explain the purpose and meaning of this noteworthy endeavor: "Better teaching is no accident. Everything that happens in school depends upon what teachers and others desire organized education to accomplish and on skills and facilities for achieving what they desire." The chief contribution of the book lies in its defining the characteristics of better teaching as the following:

Fostering security and satisfaction
Promoting cooperative learning
Helping pupils develop self-direction
Fostering creativity
Helping pupils develop values
Providing opportunities for social action
Helping pupils evaluate learnings

No attempt is made to define an ideal teacher, but emphasis is made on the improvement of teaching. Each individual is urged to begin at one point to try out new procedures which appear to be most promising and workable for him. "Thru experimentation better teaching is achieved."

The teachings of this book are particularly applicable to religious education, although it was written primarily for public school educators. The characteristics of better teaching set forth are far advanced over the traditional concepts of teaching as merely telling or transmitting content. It lifts the concept of teaching to the level exemplified in the ministry of Jesus, the Master Teacher.

Denton Coker

Three Thousand Years of Educational Wisdom. By Robert Ulich. Cambridge: Harvard University Press, 1947. 614 pages. $6.50.

The educational philosophy of the editor of this volume indicated in the first sentence of the preface, "We are fum-

bling around in education because we know so little about the future and do not bother to know enough about the past." What is needed, he says, is a general education that will place "ideas of general human significance behind the often chopped up and atomistic activities of life."

As an aid in this process this book has been complied. It is composed of selections from the primary sources of some of the great educational writing of history. The list would be too long to mention all the men whose writings are included, however, a few will indicate the range and scope of the work: Lao-Tse, Confucius, Plato, Aristotle, Quintilian, Augustine, Jerome, Luther, Erasmus, Bacon, Comenius, Locke, Rousseau, etc. Although his comments on these writings are exceedingly brief—perhaps, intentionally so—in bringing together in one volume excerpts from such a variety of primary sources Professor Ulich has rendered a valuable service. This book was written as a companion volume to the author's *History of Educational Thought.*

Findley Edge

Living With Teeners. By Grace Sloan Overton. Nashville: Broadman Press, 1950. 85 pages. $1.25.

Parents will find in this book one of the best, if not the best, brief, practical, realistic discussion of teen-agers and their problems in growing up. It is scholarly without being technical. It is thoroughly Christian without being overly sentimental.

Many of the tensions and difficulties of adolescence are caused by the mere fact of growing up—physically, mentally, emotionally. But unfortunately many of these tensions and difficulties are aggravated by the failure of parents to understand sufficiently the normality of the problems involved. The author pleads for such understanding. However, she does more. She not only points out the problems involved, she gives practical suggestions how these problems can be worked out to the mutual enrichment of both the youth and the parent.

Although the book was written primarily for parents, pastors and leaders of youth in every church organization (as well as outside the church) will find here a help that must not be overlooked.

Findley Edge

Spinoza Dictionary. Edited by Dagobert D. Runes. New York: Philosophical Library, 1951. 309 pages. $5.00.

Dr. Runes, author of the *Dictionary of Philosophy,* presents in this tome the philosophy of Spinoza in Dictionary form. Spinoza, called un miserable by Malebranche, the devil's ambassador by others, a systematic atheist by the sceptic Bayle, a God-intoxicated man by the Catholic Novalis, and a saint by Schleiermacher, has appealed to idealists and realists, religious and artistic natures, and has remained a riddle to many because of his peculiar style and method of writing philosophy "more geometrico." It is fitting that Albert Einstein should have written the Foreword. Christians while differing deeply from Spinoza's pantheism cannot help honoring him for his unimpeachable character, his basic humility and the depth and range of his thought.

This Spinoza Dictionary is a valuable aid to scholars and students in philosophy. It ought to be in every library and on the desk of all lovers of reflective thinking.

William A. Mueller

The Way of Mysticism. An Anthology. By Joseph James. New York: Harpers Brothers, 1951. 259 pages. $3.00.

This is a selective anthology of the choice wisdom of mystics of many ages. Chapter II of Part Two contains material of a more general religious nature. Significantly Part I bears the title "God Turns Toward Man," while Part II reads "Man Turns Toward God," reflecting the contemporary return to theocentric religion. Catholic and Protestant as well as non-Christian mystics are presented in these pages. St. Bernard, the maker of popes, stands side by side with George Fox, the inveterate Quaker non-

conformist. Plato and Plotinus, St. Paul and St. Augustine, Al-Ghazali and Ramon Lull, St. John of the Cross and St. Teresa, Martineau and Kierkegaard, William Law and Rudolf Steiner voice their testimony with one accord to the beauty and sweet compulsions of the contemplative life. The Epilogue seeks to dispel certain mistaken ideas regarding mysticism and to give practical suggestions of how best to develop a heightened sensitiveness to the "life of God in the soul of man."

William A. Mueller

Audio-Visual Teaching Techniques. By F. Dean McClusky. Dubuque: W. C. Brown Co.. 1949. 135 pages. $2.75.

In this volume the writer gives an excellent treatment of the philosophy and psychology underlying the use of visual aids. This is a much needed emphasis, for those who use visual aids without understanding and following the basic educational principles will fall far short of desired results.

This is not to say, however, that the book is all theory. There is also careful treatment of the practical aspects related to visual aids. One helpful feature is a list of projected visual aids which "may be used to illustrate many of the concepts" that the author presents. An appendix is included, giving sources of equipment and supplies, information and materials.

It is unfortunate that a book as helpful as this was not given a more permanent binding.

Findley Edge

The God of Israel. By David L. Cooper. Los Angeles: Biblical Research Society, 1945. 160 pages.

This study of the doctrine of God in the Old Testament is intended to help modern Jewish readers to recognize that the God whom Christians worship is the God of Abraham and Moses, and to prepare them to accept the revelation of God in the promised Messiah, even Jesus. It is a scholarly work, with extensive exegesis of Hebrew passages.

The first in a series of books by Dr. Cooper, who is a Louisville Seminary graduate, it is followed by *Messiah: His Nature and Person* (which is dedicated to Dr. John R. Sampey) and *Messiah: His Redemptive Career* (dedicated to Dr. A. T. Robertson). The author makes one serious mistake in interpretation, which is reflected throughout the series. He identifies "the New Israel" as a remnant yet to be saved from among the Jewish race, instead of recognizing the spiritual, supra-racial character of the New Israel. Despite this, and a consequent pre-occupation with the Millennium, the books have value for those who are seeking to win Jews.

H. C. Goerner

Biblical and Theological Studies. By B. B. Warfield. Edited by Samuel G. Craig. Philadelphia: The Presbyterian and Reformed Publishing Company, 1952. 580 pages. $4.50.

Serious students of theology will welcome this third volume of the writings of Benjamin Brekinridge Warfield (1851-1921), one of the best theological minds in the history of American Calvinism. With the two previous volumes (*The Inspiration and Authority of the Bible* and *The Person and Work of Christ*) this third volume makes available Warfield's observations on about half the field of systematic theology. Some of the articles, especially "The Spirit of God in the Old Testament" and "Predestination," are as solid as can be found in the English language. The supplement of sermons with the biographical introduction on Warfield adds to the value of this republication. It is to be hoped that the publishers will make available again the complete works of the great Princeton professor.

Dale Moody

The Chief Steward. By J. E. Herrmann. St. Louis, Missouri: Concordia Publishing House. 109 pages. $2.00.

The author is "stewardship counselor" for Missouri Synod Lutherans. By "the chief steward" he means the pastor of a local congregation. Of course he writes from the standpoint of the organization of a typical Missouri Synod

Lutheran church. His exposition of stewardship is sound and scriptural, urgent and practical. The discussion goes beyond the pastor's responsibility for stewardship and finance to his stewardship of the total life and work of his church and of the Gospel to the ends of the earth. The book is written with a deep sense of the crisis through which we are passing and which further impends. It is therefore no mere manual of methods, but a challenge to the pastor to match today's critical need and opportunity with courage and wisdom.

G. S. Dobbins

Financing Faith. By Harriet H. Dexter. St. Louis: The Bethany Press, 1951. 127 pages. Price, not given.

The sub-title gives the purpose of this book, "A Study of the Christian Woman and Her Money." According to the author, "Women own 70 percent of the privately held wealth of the United States. Women dominate 80 percent of the nation's buying power; make 85 percent of the retail purchases." If this is true, it is highly significant what attitude women have toward financing the Christian enterprise.

One of the best chapters deals with the proper or improper ways to "raise" money for the Christian cause. Wisely, the writer rejects the old "money-raising" schemes and holds high the Christian ideal. Another excellent chapter deals with the children and their money.

This book is written for women. It can be used in a study group or for private reading. Pastors would do well to place this little book in the hands of each family in his church.

Findley Edge

Activities in Child Education for the Church School Teacher. By Elizabeth Miller Lobingier. Boston: The Pilgrim Press, 1950. 226 pages. $3.50.

By use of term "activities" the author means "doing things—mostly with the hands." The author correctly insists that doing things with the hands must be more than mere busy work, regardless of how enjoyable. It must be

a part of a creative experience to be truly of educational value. It is her contention that activities ought to be made the heart of the curriculum.

After an introductory chapter there follows a detailed analysis of and careful instruction in a number of activities, including drawing, painting, lettering, moderling, etc.

The reader may not accept the author's contention that activities should be the center of the curriculum but her interpretation of how activities should be used is certainly correct. The book is scholarly, simple, practical, usable. It is the best book the reviewer has read on this subject. All who teach children in Sunday school should study it carefully.

Findley Edge

The Tapestry of Eternity. By Nellie E. Friend. New York: Philosophical Library, 1951. 59 pages. $2.75.

Citing Aristotle who once said: "The true nature of a thing is the highest it can become," Miss Friend argues "that no life achieves its highest possibilities while here on earth. Eternal life is the answer." As creatures on whom God has put the stamp of eternity we are here and now weaving, by every thought and act we think and do, the Eternal Tapestry of immortal existence. Eternity in the writer's conception is made up of past, present, and future, its final objective being the perfection of each individual. Heaven is visualized as a place, a transcendental state and a symphonic atmosphere "in which all souls are blended in harmony with each other and with God."

This is not a distinctively Christian treatise. The absence of Biblical references is conspicuous and partially explains the esoteric character of the book. The price is rather steep in any man's reckoning.

William A. Mueller

A Planned Program for the Church Year. By Weldon Crossland. New York: Abingdon-Cokesbury Press, 1951. 165 pages. $2.00.

Careful planning is as essential to success in church work as in business. The author has rendered a valuable service

to pastors in giving them a book that will guide them in this planning. The first two chapters give insight into how one should proceed in planning a church program for a year. Other chapters follow on how to outline a year's preaching program, planning for the church school, for evangelism, for worship, and for finance.

The book is written from an interdenominational viewpoint. This has the strength of reaching a wide group of churches. It has the weakness of failing to be as specific as one might desire. However, every pastor who does not now plan his church program for at least a year in advance ought to study this book carefully.

Findley Edge

Communism's Challenge to Christianity. By Arthur Voobus. Maywood, Illinois: Chicago Lutheran Theological Seminary, 1950. 100 pages. Paper, $1.20.

Here is a ringing challenge for the Christian Church to rally in resistance to Communism. The author suffered under the Soviet regime in little Esthonia and barely escaped with his life. He lays bare the horrors of that ruthless incorporation of a once-free nation and the uprooting of the churches of the land. He excoriates Christian theologians who praise Marxist theory and shut their eyes to Communist cruelty. He denounces the Amsterdam meeting of the World Council of Churches for its condemnation of Capitalism, the worst features of which Voorbus considers better than Communism. He calls upon Christians to fight this evil and not to shrink from meeting force with force for the sake of righteousness.

H. C. Goerner

Sexual Pathology (Revised Edition). By Magnus Hirschfeld. New York: Emerson Books, Inc. 363 pages. $2.95.

Magnus Hirschfeld, a German physician, was a pioneer specialist in psychosexual diseases. In 1918 he founded the now famous Institute of Sexual Science in Berlin. Along with the Institute was established the first German Marriage Consultation Bureau. Also, he helped to found the World

League for Sexual Reform. A medico-criminal expert, the author specialized in cases that involved aberrations of the sexual instinct.

Based on the author's practice of more than twenty years, this book, which is a study of derangements of the sexual instinct, contains scientific data directly from the consulting room. Comprehensive in scope it is almost an encyclopedia on sexual maladjustments and disorders. Its sale is limited to the medical and legal professions, to ministers and educators, and to mature students in the field of psychology, biology, and the social sciences.

Henlee Barnette

Missions in the Plan of the Ages. By William Owen Carver. Broadman Press, Nashville, 1951. 289 pages. $2.50.

Long recognized as the most profound book on the missionary teaching of the Scriptures, this classic by the Professor Emeritus of Comparative Religion and Misisons at the Southern Baptist Theological Seminary was for a few years out of print. Continued demand for it led the Broadman Press to issue this fourth edition. The original plates, first set up in 1909 are used. The changelessness of the Biblical message and the thoroughness with which Dr. Carver covered the subject have made revision unnecessary.

The influence of this book has been beyond computing. The expression, "the Plan of the Ages," popularized by this great teacher as his own rendition of a phrase in Ephesians 3:11, has become a commonplace among Southern Baptist preachers, setting the missionary enterprise in the context of the eternal purpose of the universal God. The Broadman Press is to be commended for making this valuable book available to a new generation of readers.

H. C. Goerner

From the Nile to the Waters of Damascus. By William F. Arndt. St. Louis: Concordia Publishing House, 1949. 143 pages.

In 1947 a group representing Church-Craft Pictures and Sawyers Incorporated visited Palestine and the Near East

in order to secure pictures of the principal sites of Biblical interest. Dr. William F. Arndt, Professor of New Testament Interpretation at Concordia Seminary in St. Louis, Missouri, was a member of the party. This little book is his description of the places visited as they traveled through Egypt, Palestine, Lebanon, and Syria. Professor Arndt's account is of a popular nature, enriched by historical and Biblical references to the various sites visited, and illustrated by more than one hundred pictures, most of which were secured during the course of the journey.

W. H. Morton

How to Live a Christian Life. By Albert J. Kempin. Anderson, Indiana: Gospel Trumpet Co., 1950. 78 pages. Price, not given.

It is encouraging to note the increasing number of books that are being written to help the new convert develop in his Christian life. This little book has that as its purpose. On the whole the writer does a very acceptable job. Most of the major areas of the new Christian's life in his relation to God and the church are covered. The scripture is freely used. The major criticism of this book, as of all books that have come out recently on this topic, is that it is too brief. Neither does it introduce the new convert to his new responsibilities as a Christian in his social relationships.

Findley Edge

How to Organize Your Guidance Program. By Edgar L. Harden. Chicago: Science Research Associates, 1950. 70 pages.

Teachers of Bible in high schools, junior college professors in religion, and orphanage administrators and teachers can profit immeasurably by the specific and step-by-step pattern outlined by Professor Harden for the organization of a personal guidance program in their institutions. These persons quite regularly are overwhelmed by an overwhelming demand of their students for personal counseling and guidance. They feel the need for an over-all approach to the total guidance needs of the whole student body. Yet they find themselves at a loss for definite steps to take in im-

plementing such a program. This little booklet, brief in scope but accurate and thorough in detail, offers that help.

Wayne E. Oates

Truth of Life—Key to Understanding: The Third Psychology of Life. Ambrose G. Beltz. New York: Philosophical Library, 1951. xiv, 608 pages. $6.00.

The basic premise of this author's conviction seems to be that the fundamental moral laws enunciated by the Judaeo-Christian religion are neurologically grounded in the specifications for living that the human organism itself demands. The religious teachings states *symbolically* the unconscious understanding necessary to happy living. It is an old thought—the laws of nature are the hand of God—in new garb.

The book is abstract, undocumented, and filled with assertive exhortation, seemingly the contemplative reflections of the author's own personal philosophy of life—somewhat unsystematized. A book one would borrow from a library.

Wayne E. Oates

Here Is Help for You. James Gordon Gilkey. New York: Macmillan Company, 1951. 164 pages. $2.50.

Persons who, in these times of lost nerves and shattered confidence, feel the need for a healed faith in their fellow men and a renewed confidence in themselves will find Gilkey's new book of "problem-centered" sermons of real and supportive help. Gilkey's messages are "not too bright and too good for human nature's daily food." As such, they qualify as daily bread. His use of biography, his elevation of the commonplace to the level of high personal dignity, and his bending together of spirits that have been torn apart—all these make a pastoral counselor think of dozens of people to whom he would like to hand this book.

Wayne E. Oates

Stewardship Enriches Life. By C. W. Hatch. Anderson, Ind.: The Warner Press, 1951. 107 pages. $1.50.

No one will deny that the author has undertaken a noble objective. "The aim of this book is to show that sharing is at the heart of the Christian religion. . . . This sharing is first of all for the spiritual enrichment of the sharing Christian." In the first chapters, using Bible materials, he seeks to lead the reader to understand and accept this viewpoint. In the closing chapters he discusses some of the practical implications of this position.

There is nothing new or startling in this book, but it makes an emphasis that is greatly needed.

Findley Edge

Teaching Children in Your Church. By Arlene S. Hall. Anderson, Ind.: The Warner Press, 1951. 118 pages. $1.50.

The children indicated in the title include the ages three through eleven. Herein lies a weakness. This age span is so broad and the proper methods for teaching children within this span vary so greatly little specific help is given for any particular age. The approach is thoroughly Christian and matters of general concern are presented adequately. But for a teacher who needs specific help for a particular age group some other book would be better.

Findley Edge

When Young People Ask About Sex. By Dora Hudson Klemer. New York: The Association Press, 1950. 62 pages. 75 cents.

An excellent brief manual on sex education. In it the author undertakes to answer the most common questions children between the ages of six through seventeen ask about sex. Her approach is scientific and reasonable, perhaps a little too technical for ages 6-8.

Her suggestions for goals and methods in sex education will prove helpful for parents and others who have a responsibility for guiding the thought life of youth.

Findley Edge

The Education of Man. By Heinrich Pestalozzi. Introduction by W. H. Kilpatrick. New York: Philosophical Library, 1951. 93 pages. $2.75.

This is a collection of aphorisms indicating the views of the great Swiss educator, Pestalozzi, on a variety of subjects. These include: Man, education, poverty, justice, truth, God.

These pithy sayings give the reader an insight into the mind and heart of the man who, according to Professor Kilpatrick, "stands out as the one man who more than any other in educational history succeeded in shifting educational aims and procedures from a long prevailing faulty pattern to a distinctly different pattern which has since brought outstanding better results and still promises indefinite growth."

Findley Edge

The Foreign Missionary Yesterday and Today. By Arthur Judson Brown. New York: Fleming H. Revell, 1950. 412 pages. $2.75.

The best book on the vocation of the foreign missionary ever published is made available again through this reprint of a classic of 1907. Some slight revisions have been made, but the original plates are used. A few terms employed in the book, such as "natives" and "heathen" are now considered in bad taste, but the meaning is clear and the book is not essentially weakened by their use. The life of the missionary from his call to his reward is dealt with in amazing detail and with sympathetic insight. Every mission volunteer should study this book.

H. C. Goerner

Peloubet's Select Notes on the International Bible Lessons, 1952. By Wilbur M. Smith. Boston: W. A. Wilde Co., 1952. 418 pages. $2.75.

Peloubet's commentary on the Sunday School lessons has been published annually for seventy-eight years. For several years it has been under the able editorship of Dr. Wilbur M. Smith. In keeping with former issues this one contains the results of solid scholarship garnered from noted Bible students to illuminate the lessons for 1952. In addition, Dr. Smith adds his own valuable contributions. Con-

servative, scholarly, and practical, here is a volume with a great wealth of materials which can be used effectively by teachers.

Henlee Barnette

The Apocalypse of St. John, The Greek Text with Introduction, Notes and Indices. By Henry Barclay Swete. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1951. 338 pages (with 219 pages of introductory material). $6.00.

Another real service has been done the world of New Testament scholarship in the reprinting of this half-century old classic. Few commentaries rank with this key work on Revelation. The introductory material is excellent in arrangement and content. The commentary itself includes usable critical notes (dating only to 1906) and presents the interpretative material clearly. Many strained and strange interpretations of the Apocalypse will meet their Waterloo in faithful study, and Swete's commentary is a welcome aid to this endeavor.

J. Estill Jones

There's Always the Tomorrow. By Bessie Carroll. New York: Exposition Press, 1951. 119 pages. $3.00.

This is an historical novel of the old South that is gone forever. The author, in a moving manner, recreates some of the most painful years of Southern history as she takes the Snodens and carries them through the glamor, fighting, defeat and reconstruction of the Civil War years.

So You Want to Speak. By Mark W. Lee. Grand Rapids, Michigan: Zondervan Publishing House, 1951. 109 pages. $1.50.

Advertised as a book to be used in theological seminary speech classes to "whet the desire of the ministry to produce great preachers," this book is unfortunately the type that is too often found in book stalls at summer assemblies. It is too "flashy" and too superficial to be of any real value to students of forceful, effective religious address.

Charles A. McGlon

Character and Citizenship Education. By Vernon Jones. Washington: National Education Association, 1950. 149 pages. $1.00.

This is a syllabus for use in teacher training. There are Eighteen units or areas discussed. Each unit consists of a number of questions or problems for discussion, suggested readings related to the problem, and aids "to make sure that the student understands the problem in specific as well as in general terms." It is an excellent guide by a recognized authority in the field.

Findley Edge

Notes on the New Testament, James, Peter, John, and Jude. By Albert Barnes. Grand Rapids: Baker Book House, 1951. 404 pages. $3.00.

This is Volume X in the series of Barnes' Notes on the New Testament, and Baker has rendered a real service in reprinting it. The Photo-Lithoprint process makes for difficulty of reading, but has probably made the reasonable price possible. Admittedly conservative and lacking the contributions of modern scholarship, the Notes abound in practical exegesis and spiritual insight.

J. Estill Jones

Obligations of Christians to One Another. By H. M. Lintz. Wheaton, Illinois: Van Kampen Press, Inc., 1951. 61 pages.

The author of this small volume is Director of the Victory Crusade Evangelistic Association, Inc. He seeks to describe the obligations of Christians to one another as set forth in certain Scripture texts. Among these duties are: "Love One Another," "Serve One Another," and "Care One For Another." Conservative and devotional this booklet will strengthen the spiritual and moral life.

Henlee Barnette

At Work With Young Adults. By Allen S. Ellsworth. New York: Association Press, 1950. 122 pages. Price, not given.

In 1950 the Y. M. C. A., along with other groups had a conference centering on the young adult. This book gives the most usable findings of this conference. The first chapter dealing with understanding this age group (18-30 years)

is interesting, though admittedly its study was on such a small scale as not to be conclusive. The larger portion of the book deals with programs designed to be used by the Y. M. C. A. in meeting the needs of this group.

Findley Edge

Games for All Occasions. By Ken Anderson and Morry Carlson. Grand Rapids: Zondervan Publishing Co., 1951. 133 pages. $2.00.

Those who have the responsibility for planning socials know that there can never be too many books suggesting possible games to be used. This volume will be a welcome and helpful addition to your social library. It is a collection of 263 games. The games are of all types, indoor and outdoor games, musicals, stunts, quiz and written games, ice breakers, etc. Most of the games suggested are new and fresh in their appeal.

Findley Edge

How to Speak and Pray In Public. By J. Vernon Jacobs. Cincinnati: The Standard Publishing Co., 1951. 93 pages. Price, not given.

A manual of practical suggestions designed to help church members overcome fear and be able to speak and lead in church. It is arranged so that the book could be used as a course of study for twelve or more weeks. Some of the chapter headings are, How to: overcome fear, read scripture, pray, make talks, lead a discussion, plan programs, win people to Christ.

Findley Edge

Getting Back To God. By Alexander Angell. Boston: The Christopher Publishing House, 1951. $3.00.

This is a book of apologetics in which the author, without the use of research data, apparently, sets down his own defense of his own theological beliefs.

Evangelism in Action Through Christ Centered Messages. By C. W. Freeman, F. Weeden, C. B. Jackson, and J. Yelvington. Wheaton, Ill.: Van Kampen Press, 1951. 112 pages. $1.50.

This is a series of twelve evangelistic sermons by members of the staff of the Baptist General Convention of Texas.

Pilgrimage to Spanish America. By Everett Gill, Jr. Nashville: Broadman Press, 1951. 142 pages. Paper, 80 cents.

An interesting account of Southern Baptist missions from the Rio Grande to the tip of South America in the general form of a travelogue by the regional secretary. Combining historical material with current description, it is the most complete survey of Baptists in the Spanish-speaking areas of the Americas.

Inca Gold. By H. W. Schweinsberg. Nashville: Broadman Press, 1951. 102 pages. Paper, 60 cents.

Mission study book for young people, featuring Baptist missions in Colombia, with some attention also to Venezuela and Ecuador. Written by a Southern Baptist missionary who began the denomination's work in Colombia in 1941.

Under the Southern Cross. By Anne Sowell Margrett. Nashville: Broadman Press, 1951. 80 pages. Paper, 50 cents.

Written for intermediates, this misison study book centers around the Woman's Missionary Union Training School at Rosario, Argentina, and its students who come from various parts of the River Plate basin. The author is director of the Training School.

Theatre for Children. By Winifred Ward. Anchorage, Kentucky: The Children's Theatre Press. Revised Edition, 1950. xv, 317 pages. $3.50.

An excellent treatment of the theory and practice of using dramatics to stimulate interest and growth in children. Written by the outstanding authority in the field today, this book could be easily adapted to good use by church workers in general.

Rehearsal, The Principles and Practice of Acting for the Stage. By Miriam Franklin. New York: Prentice-Hall, Inc. Third Edition, 1950. xxi, 327 pages. $3.75.

For the church which has an active drama group or for the minister who realizes the value of the eye-appeal in preaching, this book has value. Much expanded and improved over previous editions, it is weakened by the awkward binding. This should not negate its usage by persons

who want some real help in such matters as "freeing the body" and conquering "the emotional angle" in order to "speak the speech" with impact.

Joan of Arc. By Sarah Larkin. New York: Philosophical Library, 1951. 50 pages. $2.75.

A blank-verse interpretation of the development of the Maid of Domremy from a simple country girl to a martyr who defied the organized Church and died for Jesus—"her last [word] on earth."

Cheaper by the Dozen. Dramatized by Perry Clark, from the Book by Frank B. Gilbreath, Jr., and Ernestine Gilbreath Carey. Chicago: Dramatic Publishing Company, 1950. 86 pages. 75 cents.

A possible three-act play for a church drama group to present for the simple purpose of an evening of fun and wholesome entertainment.

Voice and Diction Handbook. By Louis Levy, Edward W. Mammen, and Robert Sonkin. New York: Prentice-Hall, Inc., vi, 112 pages. $1.00.

Brief presentation of theory, together with interesting selections for practice, geared to the beginning speech student.

Pearls From Many Seas. By T. J. Bach, Wheaton, Illinois: Van Kampen Press, 1951. 104 pages. $1.50.

Organized according to such topics as "Action, Bible, Blessings," etc., quotations and pithy sentences are herein made available for such speakers as indulge heavily in the materials of others when composing speeches.

Tragedy and Faith in Korea. By Horace H. Underwood. New York: Friendship Press, 1951. 55 pages. Paper. 50 cents.

A remarkably complete account of Protestant missions in Korea within brief compass, written by a veteran Presbyterian missionary who was special adviser to General Hodge during occupation of Korea, and who died in February, 1951, during the rigors of war at Pusan. Early history is sketched; emphasis placed on recent events.

India and China. A Thousand Years of Cultural Relations. By Prabodh Chandra Bagchi. New York: Philosophical Library, 1951. 234 pages.

China and India are drawn closer together as the revolution in Asia sets these two most populous nations in the world over against the West. It may be time for the West to learn how much the two have in common in their cultural heritage. The story, as told by an Indian national, proves to be largely that of cultural transfer from India to China related to the spread of Buddhism; yet it was not exclusively a one-way movement.

After This Manner. By J. G. Macaulay, of Teaching Staff, Moody Institute. Grand Rapids, Michigan: Eerdmans Publishing Company, 1952. 86 pages. $1.50.

These "thoughts on the Lord's Prayer" are expository, spiritual, and practical, in the constant applications suggested. Dispensational slants are frequent and the Moody Institute theology and vocabulary recurrent. The effort to introduce the cross and its atonement into the Prayer is understandable but not too successful.

Many will be helped by this one man study of this comprehensive prayer.

A Remapping of the Bible World. Edited by Herbert G. May and Chester C. McCown. Cartographer: Jerome S. Kates. New York: Thomas Nelson and Sons, 1949. 44 plates. $1.00.

This is a handy, reliable, up-to-date series of 44 maps designed to illustrate the geographical background of the various periods of Bible history. The Old Testament maps were edited by Prof. H. G. May of Oberlin College, and those on the New Testament, Jerusalem, and the Maccabean Period by Prof. C. C. McCown of the Pacific School of Religion. The maps are printed in black and white on a good quality paper and are bound in pamphlet form—trim size 6" x 9". This should prove to be an extremely helpful and convenient study tool for all Bible students.

Atlas of Bible Lands. New York: C. S. Hammond and Co., 1950. 33 maps. 36 illustrations. 50 cents.

This atlas contains 33 colored maps of various parts of the Biblical World during the several periods of its history;

36 helpful photographic illustrations are also included. However, it is in need of correction at various places. For example, the earliest period of power in Mesopotamia is dated much too early and is incorrectly designated; Rameses in Egypt is improperly located; the tribal boundaries in Palestine are in need of restudy; and the photograph of Gethsemane was hardly taken from the Mount of Olives.

BOOKS RECEIVED

Nursery Book Satchel. By E. Mildred Nevill, et. al. New York: The Friendship Press, 1951. $1.75.

Our Church Plans for Children. By Lois Blankenship. Philadelphia: The Judson Press, 1951. 93 pages. 75 cents.

Teaching Primary Children. By Florence B. Lee. Philadelphia: The Judson Press, 1951. 92 pages.

Special Day Programs and Selections. By Flora E. Breck. Boston: W. A. Wilde Company, 1951. 142 pages. $2.00.

The Church Invades the Pagan World. By Dwight E. Stevenson. St. Louis: The Christian Board of Publication, 1951. 96 pages.

Everywhere Preaching the Word. By Josephine R. Medlin. Atlanta: Home Mission Board, 1952. 105 pages.

Tangled Threads. By Ralph Phelps, Jr. Atlanta: Home Mission Board, 1952. 112 pages.

I, Too, Can be a Missionary. By W. Barry Garrett. Atlanta: Home Mission Board, 1952. 124 pages.

Home Missions Meeting Spiritual Needs. By Mary Christian. Atlanta: Home Mission Board, 1952. 52 pages.

A Faggot of Torches. By F. W. Borham. Philadelphia: Judson Press, 1951. 268 pages. $2.00.

A Treasury of Inspiration. By Ralph L. Woods. New York: Thomas Y. Crowell Co., 1951. 498 pages. $5.00.

Prophetic Questions Answered. By Keith L. Brooks. Wheaton: Van Kampen Press, 1951. 165 pages. $2.00.

Open Prayer. Compiled by Jesse Halsey. Nashville: Abingdon-Cokesbury, 1951. Price not listed.

Christ and The Inheritance of the Saints. By Thomas Guthrie. Grand Rapids: Zondervan Publishing House, reprint 1951. 344 pages. $2.50.

The Chance of a Lifetime. By Billy Graham. Grand Rapids: Zondervan Publishing House, 1952. 46 pages. 35 cents.

The New Covenant. By A. R. Abernathy. Dry Ridge, Ky. 62 pages.

Final Invasion of God. By John P. Woods. Boston: W. A. Wilde Company, 1951. 87 pages. $1.50.

Storms and Starlight. By V. Raymond Edman. Wheaton, Illinois: Van Kampen Press, 1951. 240 pages. $2.50.

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